November 1965

NAMRATĀ
A Movement of Ideas

"A PILGRIM"
A Pillar of Peace

ESMÉ. WYNNE-TYSON
The Mysticism of Materialism

R. W. MORRELL
The Political and Philosophical Ideas of Thomas Paine

PREMA NANDAKUMAR
Edith Sitwell : 1887–1964

BOOKS REVIEWED INCLUDE

I Ching: Book of Changes; Vera Brittain's *Envoy Extraordinary*; Īśvarakṛṣṇa's *Sāṅkhya Kārikā*; *A Thousand Lives Away*; *Modern Greek Folklore and Ancient Greek Religion*; *Reincarnation*; Bharata's *Nāṭyaśāstra*; A History of Urdu Literature

complete CONTENTS within

THE ARYAN PATH
VOLUME XXXVI - NO. 11

Point out the 'Way'
however dimly and lost among the host —
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WADIA

RE-PUBLISHED: THE WORLD-FAMOUS

SACRED BOOKS OF THE EAST SERIES

IN

FIFTY VOLUMES

edited by

The Right Hon. F. Max Muller

and translated by various oriental scholars of repute.

All volumes Rexin Bound with Gold Letters. Price of each volume Rs. 20.

Vols.	*Titles*
1,15.	The Upaniṣads by Max Muller
2,14.	The Sacred Laws of the Aryas by Bühler
3,16,27,28,39,40.	The Sacred Books of China by Legge
4,23,31	The Zend Avesta by Darmester & Mills
5,18,24,37,47,	Pahlavi Texts by West
6,9.	The Quran by Palmer
7.	The Institutes of Viṣṇu by Jolly
8.	The Bhagavadgītā by Telang
10.	The Dhammapada by F. Max Muller; Sutta-Nipāta by Fausboll
11.	Buddhist Suttas by Rhys Davids
12,26,41,43,44.	The Śatapatha-Brāhmaṇa by Eggeling
13,17,20.	Vinaya Texts by Rhys Davids & Oldenberg
19.	The Fo-Sho-Hing-Tsan-King by Beal
21.	The Saddharma-Puṇḍarīka by Kern
22,45	Jaina Sūtras by Jacobi
25.	Manu by Bühler
29,30.	The Gṛhya Sūtras by Oldenberg & Max Muller
32,46.	Vedic Hymns by Max Muller & Oldenberg
33.	The Minor Law Books by Jolly
34,38,48.	The Vedānta Sūtras by Thibaut
42.	Hymns of the Atharva Veda by Bloomfield
49.	Buddhist Mahāyāna Texts by Cowell, Muller & Takakusu
50.	Index by Winternitz.

MOTILAL BANARSIDASS

Post Box No. 1586

Delhi-7

THE ARYAN PATH

Editor: SOPHIA WADIA
Assistant Editor: Rameshchandra Sirkar

CONTRIBUTIONS

The Editor is responsible for unsigned contributions only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given

SUBSCRIPTIONS

THE ARYAN PATH is published monthly. Subscriptions are annual, but may begin with any desired month. Orders, accompanied by the appropriate remittance, should be sent to the Editorial and Business Office, Bombay, or the London Office

RATES

	Single Copy	Annual Subscription
INDIA	Re. 1.25	Rs. 12.00
EUROPE	1*s.* 9*d.*	18*s.* (or equivalent)
THE AMERICAS	50 cents	$5.00 (or equivalent)

OFFICES

EDITORIAL & BUSINESS OFFICE	Theosophy Hall, 40 New Marine Lines Bombay 1
LONDON OFFICE	62 Queen's Gardens, London W. 2

Available in the U.S.A. from Eastern News Distributors 255 Seventh Avenue, New York 1, N.Y.

THE ARYAN PATH: VOL. XXXVI · NO. 11

November 1965

NAMRATĀ	A Movement of Ideas	477
MARTHA L. DEED	Zen: Direct Pointing at the Soul of Man: II	481
"A PILGRIM"	A Pillar of Peace	485
HERBERT BLUEN	Stones (Poem)	487
ESME WYNNE-TYSON	The Mysticism of Materialism	488
RAJENDRA ROY	Our Common Quest for Certainty	492
MARGO LAIRD	Compassion (Poem)	496
ROBERT W. MORRELL	The Political and Philosophical Ideas of Thomas Paine	497
PREMA NANDAKUMAR	Edith Sitwell	501
	NEW BOOKS AND OLD	
EDWARD THORNTON	Two Editions of a Chinese Classic	509
C. S. PAUL	A Great Autobiography	510
	and reviews by	
	MARGARET TIMS, HILLA C. VAKEEL, K. R. A., S. K. RAMACHANDRA RAO, B. FARRINGTON, H. M. LISHMAN, BRIAN G. COOPER, H. G. NARAHARI, A. A. A. FYZEE, AND G. H. BROWN	512
	CORRESPONDENCE	
BRIAN G. COOPER	Living in Freedom	520
	ENDS AND SAYINGS	521
G. M.	The Tibetan Science of Healing	523

THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

Vol. XXXVI NOVEMBER 1965 No. 11

A MOVEMENT OF IDEAS

PLATO was right: *ideas* rule the world, and, as men's minds will receive *new* ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomenon but these universal ideas that we study, as to comprehend the former, we have to first understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; ideas larger, grander, more comprehensive, recognising the universal reign of Immutable Law, unchanging and unchangeable in regard to which there is only an Eternal Now, while to uninitiated mortals time is past or future as related to their finite existence on this material speck of dirt.

—From A Master's Letter

Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Movement is to be discerned.

—*The United Lodge of Theosophists: Its Mission and Its Future*

SINCE WE LAST WROTE in these pages our India has faced a terrible ordeal and gone through a fiery test. A lover of Peace and an advocate of *Ahiṃsā*, she was brutally attacked and invaded and had to defend her integrity, her territory, and her people by resorting to military strength. Even while her valiant soldiers fought, however, she exercised admirable self-restraint and our leaders did not tire of reminding us that we were not fighting the *people* of our aggressive neighbour-country, for whom

we have but friendly good will, but only the wrong and unfair policies of their Government. In fact, the fight was rooted in a difference of ideologies. We stand for the freedom of the individual and for peaceful co-existence, for brotherhood and democracy, for secularism and inter-religious fellowship. The very antitheses of these principles are the movers of the Government of Pakistan. They resorted to brutal force to impose their will on us and while we had to defend our Motherland, we in India know that military weapons cannot kill wrong ideas or destroy wrong tactics. We must wage a war on another front than the military battle-field: we must continue to uphold right policies and right means, confident that in the midst of error Truth will ultimately triumph; in the midst of injustice Justice will assert itself; in the midst of death Life will persist.

Let us take courage then and have full confidence that if we remain true to the higher moral and spiritual values one day we shall witness the full victory of the Spirit. Have not the sages of old proclaimed: "By unrighteousness man prospers, gains what appears desirable, conquers enemies, but perishes at the root"?

Let us have this larger Vision and follow the Law of Righteousness!

Many during these grievous and dangerous days have frequently become impatient and exclaimed: "This is no time for philosophy: this is the time for action!" But can right action ever be divorced from philosophy, the love of wisdom? Are we to cease being lovers of wisdom because we must act? Fortunate indeed are we in India today to have as our President a Philosopher-Sage who ceaselessly reminds us of the Eternal Verities and of the need of building in our own minds the defences of peace. For, as has been so aptly said: "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed."

Those defences must be in the nature of great ideas capable of inspiring men to noble action. Yes, it is ideas which are the movers of men's minds and it is the quality of their energy which in turn determines human behaviour. We speak of the "influence" of an idea. We say that ideas are "contagious." We know that when the ripening of an idea is due, when its hour strikes, so to speak, that idea will spread with a force that nothing can resist. The power of an idea for weal or woe is a factor to be reckoned with and modern psychology has come to accept it.

The silent magic inherent in great and universal ideas was recognized since the remotest antiquity. Such grand and noble ideas have a magnetism all their own through which they exercise their own beneficent influence and spread far and wide.

The very polarity of man can be changed through the ideas he holds

to and lives by and no idea has greater power for good than that of the existence in every human being of a Divine Ego. This forms the basis of all spiritual philosophy and of all spiritual discipline. It will regenerate and transform man. It will inspire and heal him.

The Spiritual Leaders of the World are true Psychologists. They know that Plato was right and that ideas do *rule* the world. They make use of this basic law in their compassionate service of humanity. Cycle after cycle they set in motion true and sublime ideas for the benefit of mankind. These ideas once set in motion move on, influencing the minds of men for good. They reawaken in man's consciousness the memory of his essential divinity, of his divine origin, of his divine destiny. Again and yet again, do the Great Enlightened Ones strike the key-note of Truth and, reaffirming the Eternal Verities, generate a spiritual current for the elevation of all men. It is thus that are born all spiritual movements intended to free the human mind from the dominion of ignorance and selfishness, of prejudice and superstition, and to direct it towards "the kingdom, the power, and the glory" of Brotherhood.

Thus was born in our world on the 17th of November 1875 the Theosophical Movement of our era. Conceived in the realm of the Spirit, in line with all previous efforts to free the human mind, it was launched through the instrumentality of that valiant woman, Madame H. P. Blavatsky, in the city of New York. This month of November marks, therefore, the Ninetieth Birth Anniversary of our present Theosophical Movement. It was launched into the world for the healing of nations and the redemption of Man. The great Truths it set in motion pertaining to the Immortal Spirit are charged with magnetic currents of healing power. They call men away from creedal exclusiveness, as from gross materialism, and reveal the blessings of a life of service as opposed to the life for self. Says Madame Blavatsky:

> The love of truth is inherently the love of good; and so predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity, and restores to him the likeness of God.

The long-exiled Spirit of man must be given its rightful place, and this can be achieved only by asserting man's divine nature. We must endeavour to gain conviction of this mightiest of all truths and then learn to eradicate in ourselves all desires that are selfish and separative, making our minds pure and clean and worthy to be instruments of the Divine. The Future Man is like unto a God, a creative builder, a wise educator, a compassionate healer. This present Theosophical Movement was started to lighten the way to the "new order of ages" and to make easier the

travail of its birth. To this task each and every one can bring his own contribution. Our epoch is a great challenge. Let us meet it with understanding and with resourcefulness. Let us ideate on the Eternal Verities, those archetypal ideas which belong to the realm of the Spirit Immortal, and which possess the power to liberate our minds from the bondage of sense and to lift them to the region of pure thought, to the vision of truth, goodness, and beauty. Thus purified and regenerated, let us translate our vision into wise and self-sacrificing action.

Our reverential salutations to the Blessed Ones whose benediction sent H. P. Blavatsky to our world to re-state those Sublime Truths for the benefit of all mankind.

NAMRATĀ

To LOVE justice, to long for the right; to love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits; to love the truth, to be sincere, to utter honest words; to love liberty, to wage relentless war against slavery in all its forms; to love wife, and child, and friend, to make a happy home; to love the beautiful in art, in nature, to cultivate the mind; to be familiar with the mighty thoughts that genius has expressed, the noble needs of all the world; to cultivate courage and cheerfulness, to make others happy; to fill life with the splendour of generous acts, the warmth of loving words; to discard error, to destroy prejudice, to receive new truths with gladness; to cultivate hope, to see the calm beyond the storm, the dawn beyond the night; to do the best that can be done and then to be resigned: — this is the religion of reason, the creed of science; this satisfies the brain and heart.

—ROBERT G. INGERSOLL

ZEN: DIRECT POINTING AT THE SOUL OF MAN

[This is the second part of **Miss Martha L. Deed's** very interesting study. The third and concluding part will appear next month.—Ed.]

II

Meditation is almost a constant practice in the community. However, special times are set aside for concentrated meditation, as times are set aside for working, eating, and sleeping. Furthermore, the method of meditation is as structured as are the other activities. Occasionally one discovers references to a connection between a Quaker Meeting and *za-zen* (Zen seated meditation). Such comparisons seem to be based on a fundamental misunderstanding of either Quakerism or Zen or both; for all these forms of meditation appear to have in common is silence. Not only is there a difference between the two in terms of the purposes of the Quaker and the Zen Buddhist — the former seeks communion with God and the latter seeks Enlightenment, conceived of in a framework which denies God — but there is also a difference in the attitude toward meditation. For the Quaker, part of the value of Meeting for Worship is its corporate nature. For the Zen Buddhist, meditation is individual whether one is in a group or sitting by himself on a rock. *Za-zen* is not a shared experience even if the monks do it together.

Za-zen is a form of intense concentration. The meditator assumes a particular posture (the lotus position) and carries on a struggle with his total being to find an answer to his *koan* or to solve a difficult passage in a Buddhist text. One or two monks are appointed to keep watch over the meditating monks and to strike any whose attention wanders. These periods of meditation are alternated with *kinhin* (walking exercise). At a signal, the monks leave their places on the *tan* and form a circle on the floor of the *zendo*. At another signal, they walk in changing rhythms around the room in order to give relief to aching muscles and to have a slight respite before another period of meditation.

In addition to *za-zen,* the Zen monk is expected to present his *koan* views to the *Roshi* twice a day. The interviews with the *Roshi* are elaborately formal. Before entering the room, the student makes three bows and prostrates himself. He then enters the room with folded hands, sits down before the master, and bows again. Once he has done this, all conventions are disregarded. The student makes his presentation. In response, the master may be silent or shout; he may ridicule or strike the student; in short, he will do anything which he feels may aid in driving the student back to his "native nakedness."

A report of an interview does not make much sense, logically. It is not intended to do so.

> Sozan, a Chinese Zen master, was asked by a student: "What is the most valuable thing in the world?"
>
> The master replied: "The head of a dead cat."
>
> "Why is the head of a dead cat the most valuable thing in the world?" inquired the student.
>
> Sozan replied: "Because no one can name its price."[10]

During the summer and winter sojourns (April-August and October-February) more emphasis is placed upon the meditation side of Zen community life. During those months, *sesshin,* a week of contemplation, takes place once a month. The efforts at Awakening are intensified at this time. Instead of going to the *Roshi* twice a day, the student goes four or five times a day. In addition to the individual presentations, *sanzen,* occasional group presentations, *sosan,* occur. *Sosan* used to be more common than it is now. It tended to encourage competition among the students, however; so it rarely occurs except as part of *sesshin.* It is also at this time that the *Roshi* presents daily lectures, *kozas.*

The *koza* is an extremely important event. The monks enter and recite a traditional scripture three times. The *Roshi* then delivers the *koza,* which is not an expository address, but means literally "lecturing on the textbook." He may simply read for half an hour, or he may make his presentation in the form of paradoxes. At the close of the *koza,* the monks recite the "Four Great Vows" four times:

> Sentient beings are numberless;
> I take a vow to save them all.
> Delusions are inexhaustible;
> I take a vow to destroy them all.
> The gates of Dharma are manifold;
> I take a vow to enter them all.
> The Buddha-Way is supreme;
> I take a vow to complete it.[11]

Following this recitation, the monks retire. They spend the time away from the *zendo* in solitary meditation or in reading Zen passages. Also, during *sesshin* they are obligated to present themselves to the *Roshi.* At other times of the year they have more leeway.

Thus far, this paper has dealt primarily with the disciplinary and formal aspect of religious training and Zen community life. It has been seen that the total life of the community is one which is structured for the purpose of attaining Enlightenment. We turn now to a focus of this

---

[10] Paul Reps (ed.): *Zen Flesh, Zen Bones* (New York. 1961), p. 61

[11] Ruth Fuller Sasaki: *Zen: A Religion* (New York. 1958), p. 21

struggle, the relationship between the master and his pupil.

The following story is offered as an illustration of the intensity of this struggle as it is influenced by the master:

> Suiwo, the disciple of Hakuin, was a good teacher. During one summer seclusion period, a pupil came to him from a southern island of Japan.
>
> Suiwo gave him the problem: "Hear the sound of one hand."
>
> The pupil remained three years but could not pass this test. One night he came in tears to Suiwo. "I must return south in shame and embarrassment," he said, "for I cannot solve my problem."
>
> "Wait one week more and meditate constantly," advised Suiwo. Still no enlightenment came to the pupil. "Try for another week," said Suiwo. The pupil obeyed, but in vain.
>
> "Still another week." Yet this was of no avail. In despair the student begged to be released, but Suiwo requested another meditation of five days. They were without result. Then he said: "Meditate for three days longer, then if you fail to attain enlightenment, you had better kill yourself."
>
> On the second day the pupil was enlightened.[12]

The problem, "Hear the sound of one hand," is a riddle without a logical answer, a *koan*. It is given to the student by his master in order to force the student to move beyond logic to a new view of the world. Originally, the master composed a *koan* especially for his student. Now, the master chooses a *koan* from one of the 1,700 in the traditional writings and the student attempts to solve it.

Alan Watts has written of Eastern religions:

> Their goal is a state of inner feeling in which oppositions have become mutually co-operative instead of mutually exclusive, in which there is no longer any conflict between the individual man and nature, or between intelligence and instinct. Their view of the world is unitary . . . , and in such a world there is no absolutely overwhelming urgency to be right rather than wrong, or to live rather than die.[13]

In the *Hsin-hsin Ming,* an old master wrote:

> If you want to get the plain truth,
> Be not concerned with right and wrong.
> The conflict between right and wrong
> Is the sickness of the mind.[14]

The object, then, is to move the student beyond the point of thinking in terms of right and wrong, life and death, and space and time. The method of attaining this goal is to have the student study with a master who has become a fully natural man (is enlightened). The master then forces the student to be natural, too, and naturalness is the last thing

[12] *Zen Flesh, Zen Bones,* p. 28

[13] ALAN WATTS: *This is IT* (New York, 1960), p. 48

[14] *Ibid.,* p. 92

which the student can attain. By giving the student a *koan,* the master puts the student in a double-bind: You must answer the question; the question cannot be answered.

The student works on his *koan* at all times, but particularly during periods of meditation. During meditation he attempts to shut off his sense organs in order to attend to his *koan* with his total being. As could be seen from the Zen story of Suiwo's pupil quoted above, this brings about a highly wrought-up state. The pressure is continually fed by encounters with the master to such an extent that the student will sometimes hide or run away to avoid having to face the master and his challenges.

As his answers are rejected one after the other, he learns to hold his intellect in abeyance. His affective and conative centres are called upon to work together until it is possible for him to reach a state of integration or fixation (not ecstasy) in meditation. The intensity of this fixation increases until the student reaches the limits of his own will and effort.

This is perhaps the most critical period of his training. An abyss opens out before him and he clings to his self in order to keep himself from falling into emptiness; but the master is there, prodding him on. An impasse is reached which may last a considerable length of time.

Finally — and here no exact description is possible — "something" happens. The student is able "to let go his hold" or to "throw himself down the precipice" — his psychic faculties are suspended and new energy flows in. This is the experience of *Satori.*

Satori is not a once-and-for-all experience. At first, there may be only a few seconds of Enlightenment before the barriers are put up again. The student usually needs to go through several *koans* before he can attain Constant Enlightenment. This process may take a decade or more to complete.

D. T. Suzuki writes that *Satori* is "intuitive looking into the nature of things in contradistinction to the analytical and logical understanding of it."[15] It is "one thought"[16] — the experience of absolute present in which the opposites are unified. One's perspective is re-formed and one sees, not God (the Creator), but the creation. The experience is characterized by its irrationality, intuitive insight, authoritativeness, affirmation of the whole process, sensing of the beyond-man world, and its impersonal tone.

MARTHA L. DEED

(To be continued)

---

[15] *The Essentials of Zen Buddhism,* p. 154.

[16] *Ibid.,* p. 201 (This entire paragraph relies upon Suzuki's discussion of the *Satori* experience, in *The Essentials of Zen Buddhism.*)

A PILLAR OF PEACE

["**A Pilgrim**" is the fitting pen-name chosen by an old friend, long steeped in the deeps of devotion. In these anxious days we are particularly glad to have from this devoted friend and friend of all devotees this slight account of the life and illustrious reputation of a great Muslim saint.—ED.]

DURING the current controversies and conflicts among the various countries about their respective ideologies and aims, and the particular type of apparatus required to implement them, more than once the following words of General Eisenhower, the predecessor of President Kennedy, have come back to my mind:

> Peace cannot be left to the diplomat and the soldier. It desperately needs the transforming power that comes from men and women responding to their highest allegiances and to their best motives. The cause of peace needs God.

For, truly, the spirit of Peace is born of the peace of the Spirit, just as the spirit of Freedom is fulfilled by the freedom of the Spirit, because such values belong basically to the dimensions of Divinity. That is why a saint, who has conquered his self, radiates more concord than the conqueror of a hundred battles; and in his presence a person feels more free than under the most democratic of constitutions.

One such saint whose psychic influence in the direction of inner quiet and contentment still continues, came to India at the age of fifty-two in A.H. 587 or A.D. 1191. His name was Hazrat Khwaja Muinuddin Chishti.* He came to this country from far-off Sistan or Sajistan, East Persia, in response — as a tradition says — to the Voice of the Prophet (may peace be on him!), which he heard in the course of his pilgrimage to Mecca: "I feel cool breezes coming to me from the land of Hind." He settled down, accordingly, in Ajmer, Rajasthan, from where he preached, for four or five decades (the dates of his birth and death are given differently by students of Islamic history), it is said for the first time in this ancient land, the fundamental tenets of the Sufi (mystic) vision and way of life, in the light of Islam. He also founded the Chishtia Order, which is one of the four well-known Orders of the Sufis, the other three being Qadaria, Suhrawardia, and Naqshbandia.

The Khwaja was born in A.H. 536 in Sistan. But because of the disturbed conditions prevailing in the area at the time, the family soon

---

* The writer is greatly indebted for the writing of the present short article to *The Holy Biography of Hazrat Khwaja Muinuddin Hasan Chishti, the Holy Saint of Ajmer*, by MIRZA WAHIDUDDIN BEGG (Topdara, Ajmer. Rs. 16.00)—perhaps the first publication about the Saint in English.

migrated to Nishapur. He lost both his parents at an early age. He had already begun to evince a keen interest in spiritual verities, and in his heart there was the noble aspiration to model his life on the pattern of that of the Prophet of Peace (may peace be on him!). While in this state of mind, he met, in A.H. 561, his *murshid* (spiritual preceptor), Hazrat Khwaja Usman Harooni, who initiated him into the mysteries and meaning of the Universal Spirit. Later on, he travelled with him for several years. Their dialogue with each other is, indeed, a perpetual source of inspiration to all seekers of the Truth of Self and Self of Truth. Here are two or three extracts gleaned from the Khwaja's letters to his spiritual successor, Khwaja Qutubuddin Bakhtiyar Kaki:

A man in the presence of God is one who is always at devotion, and takes whatever happens to him as coming from God as His dispensation, and is resigned to it; rather looks upon it as His blessing.

The best way of knowing the nearness of God is the doing of good deeds.

The sign of those who possess knowledge of God is renunciation of the world.

Negation means to forget one's own existence and Assertion means remembrance of the Most High God, because a self-conscious man cannot be conscious of God.

Or let us take some of his sayings, each a nugget of wisdom:

A true devotee has river-like charity, sun-like affection, and earth-like hospitality.

A sin committed does not harm an individual as much as the looking down with contempt upon one's own fellow-beings.

The worship that pleases the Almighty God is the grant of relief to the humble and the oppressed.

The path of Love is such a path that whosoever once stepped on to it, he lost himself.

The heart was essentially created for making rounds of the love of God.

The Khwaja married in A.H. 591, though he was very old at the time, because in a prophetic dream, so runs the tradition, he was commanded to do so. He married again a few years later. Finally, after fulfilling his divinely appointed mission he passed away, some say on the 6th of Rajab, A.H. 627, or 21 May 1229, while others give the date of his death as the 5th of Rajab, A.H. 633. It appears he had a premonition of the approaching end. For, just a few hours before, he closed the door of his cell and entered into communion with his Creator. When he did not come out at the time of the morning prayer some of the devotees opened the door and lo! the bird of the Soul had flown out of the cage of the

body. They also witnessed a miracle (one of the many witnessed in the life of the saint). They found that on his forehead in letters of light were inscribed Arabic verses, which run as under in English translation:

> He is God's beloved and he died in God's love.
> To God we belong and to Him is our return.

The lamp of the Divine Wisdom, lighted seven centuries ago by the saint, however, still burns brightly at the *dargah* (mausoleum) in Ajmer. For even now it is visited daily by thousands of pilgrims of all faiths and frontiers, while on the occasion of his death anniversary (*Urs*) — which this year fell towards the end of October — the concourse of people is very large indeed. The mausoleum resounds with the music of the *qwals* (singers of *qwali*, a kind of a sermonette in song), in which the spiritually sensitive, they say, often hear the music of the spheres. Thus, there is an atmosphere of inspiration in and around the place to persuade and plead with the pilgrims to walk in the light of the Spirit of God and the God of the Spirit.

A Pilgrim

STONES

Stones remain
As thoughts materialized
Formed for beauty or pleasure,
But the builders are gone
Because not earthbound,
Leaving only their solid dreams
To recall the past
And preach without words.

Herbert Bluen

THE MYSTICISM OF MATERIALISM

[**Mrs. Esme Wynne-Tyson** is an old friend and contributor to THE ARYAN PATH. She has especially studied the religious thought of the Greco-Roman world and published a study of the religion of Mithra. In this essay she makes a point of the utmost importance: surrender or self-identification with something is not valuable or even wholesome in itself; everything depends on whether we have found the Universal Wisdom and Compassion of Divinity to merge ourselves with. That right merging is perfect realization, not annihilation. Readers may recall the saying of the *Gita*:

> Those who devote themselves to the gods go to the gods; the worshippers of the *pitris* go to the *pitris*; those who worship the evil spirits go to them, and my worshippers come to me.

—ED.]

> For life too is only a moment,
> Only the dissolution
> Of our selves in all others
> As though a present to them.
>
> —BORIS PASTERNAK

THIS VERSE, by probably the best-known of all modern Soviet writers, might seem to the Western religionist like a crack in the materialistic ice, suggesting that even Communists have their spiritual urges and need for mystic union with something other, better, and greater than themselves. And if we are to regard mysticism solely as the desire for unification regardless of the nature of That with which we are to unite, we may have some foundation for this optimism. But, in fact, the all-important feature of the genuine mystic experience is a transcendence of common life, and a spiritual ascension into a higher and purified consciousness, or state of perfection. If unification is sought with anything less than this state, which fulfils the demand of the Sermon on the Mount, "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matthew, v. 48), it must always include a grave element of danger. The Fascists, with their bundle of twigs representing human solidarity, have been, in this century, a glaring example of the realization for the need to unify and an ability to achieve this solidarity; but look where their success has led humanity! The Communists themselves, firmly united in the Gospel of Utilitarianism based on what they imagine to be the sure and unshakable foundations of scientific materialism, also demonstrate the sort of fruit that can be expected from the tree of materialistic mysticism.

If, as is sometimes claimed, this sense of at-one-ment with the ALL — that "all" being the vast masses of struggling, warring, discontented, treacherous human beings that we see on every side — results in tranquillity and assurance, it is difficult to understand why, for what content-

ment could it bring to any rational human being to find himself dissolved into an amalgam that included criminals on a giant scale such as Hitler, as well as a chaos of imperfect humanity of every shade of moral quality and opinion?

The Ancients were wiser. They observed the Law of Boundaries which allowed every race to develop unhindered by those below or above them on the evolutionary path. Paul called attention to this Law (so important in the eyes of the wise King, Numa Pompilius, that he invented a new God, Terminus, to enforce it, and thereby saved Rome from war throughout his entire reign) when he observed (Acts, xvii. 26) that God had made "all nations of men . . ." and had determined the times appointed, "and the bounds of their habitation; that they should seek the Lord . . . and find him." To be forced to associate with those with whom we are in profound disagreement on every important issue of life must surely be highly repugnant to anyone, including the Communists.

It might be argued that Pasternak's verse sounds like a version of the Buddhist *Nirvāṇa*; but only of that found in the more materialistic and degenerate forms of modern Buddhism, such as the sort which evades the demands of the Founder of the Faith for a harmless diet by getting a non-Buddhist butcher to do their killing for them, and represents *Nirvāṇa* as meaning extinction in the All. True Buddhism, on the contrary, has always taught that this desirable state is an inward condition, like the Kingdom of God in true Christianity, attained only through moral and spiritual perfection; a state achieved and described by Gautama Buddha while he walked this earth, for he is quoted as saying: "I have obtained deliverance by extinction of self. . . . I have obtained *Nirvāṇa*, and that is the reason why my countenance is serene. . . ."

When he spoke of "extinction," he obviously did not mean that his essential self was extinct, for he was at that moment talking and teaching. What he meant to convey was precisely what Jesus afterwards taught, when he said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John, v. 19); and, again, "I and my Father are one" (John, x. 30).

Both these great Teachers implied that they had relinquished the will and ways of the finite self, and were entirely subordinated to, and governed by, the one eternal Self — the Divine Mind. This is true self-government by God-government, and all the great world-teachers and philosophers have both taught and demonstrated it in their dedicated lives. It is a far cry from unification with billions of uninformed and unawakened human beings. The Buddha was known as The Awakened or The Enlightened One, owing to his at-one-ment with the All-knowing Mind which he referred to as *Nirvāṇa*. When we arrive at the concept of

God as Mind, we perceive how impossible it would be for extinction to result from unification with this Deity. We have only to watch an infant, and then a child, coming into mental contact with those about him to understand what really happens. At first he has only impressions, then infant thoughts, then a few words; but by continual contact with the better-informed and greater mentalities of his adult associates, or with books and other educational media, a mental maturity is achieved. The absorption of more and more knowledge by the lesser obviously does not result in loss of intelligence or in the individual mind's *dissolution* into the greater, but in its continual expansion until it reaches the point when it might be said that it can only do, and know, what it sees the Parent Mind doing and knowing.

The seers and philosophers of Jesus's time knew, as the great philosopher, Philo Judaeus, put it, that "our Father is the Mind." It was with this Father that Jesus was perpetually at-one; and he demonstrated throughout the whole of his ministry that it was a compassionate and loving Mind, manifesting only good will to all men. The Master left us explicit instruction on how to unite with this Mind when he reminded his hearers of the greatest of all commandments: "Thou shalt love the Lord thy God, with all thy heart, soul, mind and strength." The word "all" seems constantly to be overlooked by those who are supposed to be teaching Christianity; yet it is of the first importance to the practice of Christian or any other true mysticism. For when we love something, or someone, with all that is within us, we cannot rest until we are at one with the object of our devotion. Augustine of Hippo was referring to this fact when he wrote: "Thou hast made us for Thyself, and the heart of man is restless till it finds itself in Thee." Only through total surrender can the true mystic state be experienced. Jesus not only demonstrated this in his obsessive attention to the things of the Spirit, the Kingdom of God *within*, but he also showed us that the second commandment could only be obeyed by those who gave perfect obedience to the first, for only those who have achieved at-one-ment with the wisdom and power of God really know how to help or bless their fellow men.

It was just because he loved God with *all* his heart, mind, and strength that Jesus knew what to love, foster, and bring out in his patients. All who touched his Good-obsessed mind were blessed and healed by it.

Our Welfare State is one of the many current examples of the attempt to achieve brotherhood without a divine Fatherhood. With probably the best intentions in the world, its planners are ruining the character of the people by concentrating on the improvement of their physical conditions instead of upon their mental and spiritual education. The materialists, of the East as well as the West, convinced that what is visible is the real

and substantial, are solely concerned with meeting the outward needs, and then are surprised and offended when the starved spiritual state finds expression in rebellion, violence, and immorality, direct results of trying to found a brotherhood of man while renouncing all belief in a common Father. Such an impossibility is obvious to all but themselves. If some of them argue that the Father is the State, then that State, being imperfect, will never satisfy, and will always encounter rebellion from those whose hearts are restless until they find perfection; and who, while compelled to conform to the Gospel of Utilitarianism, can never be satisfied or comforted by it.

Between the sterile mysticism of the materialists and the kind known to the religious mystics of history, we have nature mysticism (the pantheism of a Walt Whitman and many of the more emotional Catholic saints), which seems to do nothing to improve the morals and ways of the exponent, who claims to feel just as much at one with the bad as with the good, an attitude that obviously cannot result in regeneration. Whereas the great value of genuine mysticism found in Teachers such as Jesus, and philosopher-mystics, such as Empedocles, Plotinus, and Porphyry, lies in its transforming power. The mystic becomes like That with which he is at one; in theological terms, God-like; in philosophical parlance, "like the Good." In either case it means that he becomes the sort of man who can practise self-government through Self-government. In unification with Wisdom, he becomes wise; with Mind, he becomes intelligent; with Love, he is inevitably compassionate; with Good, he can only manifest good will; and so on throughout all the accepted deific qualities.

No such metamorphosis can be hoped for from at-one-ment with a fallible totalitarian or police State inseparable from the manifold evils of violence, intolerance, injustice, and repression of everything that fails to conform to the *status quo*. So much for the materialists' "Father." As for his "children," let us take a long look at the scientific experimentalists, the drug addicts, the unnatural parents, the "Mods" and "Rockers," the fighters in Viet-Nam and in other parts of the world, with whom Pasternak and his kind believe that we should be happy, or at least contented, to be unified.

The materialist's negative heaven is as dreary as any other feature of the Gospel of Utilitarianism, and if the thought of their own swift dissolution can bring tranquillity to its devotees, it must surely be because their present situation is so lacking in joy and satisfaction that the thought of its termination alone can bring relief.

ESME WYNNE-TYSON

OUR COMMON QUEST FOR CERTAINTY

[**Shri Rajendra Roy** is a social worker who also writes for journals in India and abroad. He reminds us of some important questions in his essay. Some comments by a student of Theosophy appear in the Note appended to the article.—ED.]

AN INVENTOR once suggested that he had developed the finest educational toy possible to help introduce children to life. The toy was so constructed that, no matter how the child put it together, it was wrong. Life for most is not as hopeless as the inventor pictured it, but all thinking men are impressed with the complexities of living and the bewildering variety of ideas regarding how man should conduct himself during his sojourn on earth.

Despite the overwhelming task of understanding himself and his role in a complex universe, man has never ceased his quest for meaning and purpose in life. Science, religion, and philosophy are all forms of hope — hope for a better life with greater meaning and significance. Each of these major disciplines seeks to discover order and pattern which will, in turn, permit a synoptic view of life. As William James and other great thinkers have pointed out, man seems to require a sense of certainty which is at present well beyond his grasp. He finds no peace of mind or sense of well-being in hazy, ill-defined concepts. This great urge for certainty has frequently resulted in gross over-simplification and broad assertion, unsupported and unverified.

It is, perhaps, worth while to identify some of the factors which seem to make analysis of life and establishment of certainty a precarious and discouraging adventure. Perhaps the most obvious factor is the dynamic nature of the universe. This ever-changing quality has forced man to abandon static analyses and seek the more elusive trends and patterns of change. The process rather than the thing thus becomes the focal point of study. Most of us, blessed with only moderate intellectual powers, have great difficulty in understanding processes. Perhaps this is why we invariably begin with nouns when we learn our language. It is difficult for us to picture phenomena around us as well as ourselves as always in a state of becoming. Yet any statement regarding the *status quo* becomes inaccurate before the ink is dry on the manuscript. Besides, the tremendous number of factors in any social situation would be staggering enough even if each were not in a constant state of flux.

Coupled with this bewildering complexity of ever-changing factors, we find certain attributes of man which further complicate and becloud the picture. Man has developed the unfortunate habit of confusing statements of fact with statements of value. In much of his everyday thinking

he jumps back and forth between the two at random. He recognizes that certain topics like politics and religion do not lend themselves to proof in quite the same way as quantities that can be measured, but he fails to draw a very clear distinction between these two very different kinds of statements. As a result he frequently finds himself in the embarrassing position of trying to defend a statement of value as though it were a statement of fact. The ardent church-goer who asserts that religion is rewarding and, indeed, indispensable to a full and complete life is unable to reply when an antagonist challenges him to prove his statement. His own experiences tell him so imperiously that this is so that he accepts it as a fact. Why, then, can he not prove it to his fellow man? This perplexing problem has led some writers to define religion as a quest for goodness and justice rather than a quest for truth — a word which is closely associated in the minds of men with fact.

Closely related to the confusion over statements of fact and statements of value is man's equally frustrating struggle with commonly used fallacies in thinking. Almost any newspaper editorial provides a wealth of examples of this kind of confused thinking. We find writers and speakers on every hand drawing broad conclusions from single bits of evidence and using false analogies, circular thinking, and emotional appeals. Few of us raise a dissenting voice when protagonists shun the issues in a debate to attack each other personally. Being emotional creatures with strong desires and, sometimes, equally strong convictions, we prefer to ignore the internal inconsistencies of arguments and accept that which supports our own wishes, regardless of the means used to arrive at the conclusions. We forget that our power of choice and capacity for growth may very well carry with them the responsibility to act as rational beings. Modern advertising has played upon man's emotions and impulses so effectively that it is difficult for the careful observer to make much sense out of the vast variety of singing characters which frequent radio commercials. Yet, in achieving maturity, individuals must gain both in the expression of impulse and in the mechanisms of control.

Perhaps much of the confusion has resulted from the fact that man has been unable to establish a criterion which may be used to measure the goodness or worthiness of his actions. Heroic attempts have been made by religious leaders and philosophers, but no single criterion has gained universal acceptance and application. Some students of philosophy and religion have strongly asserted that the intent of the doer should serve as the measure of human behaviour; others have pointed to the consequences of deeds as the main guide to ascertaining the goodness of behaviour. Some years ago a man stabbed his companion during the course of an argument. The wounded man was rushed to the hospital, where an attend-

ing physician was waiting. In the process of treating the wound, cancer was discovered and the malignant tissue was removed. The victim left the hospital some days later a healthier and stronger man. In such situations it is difficult to label the act of stabbing as exclusively "good" or "bad" in terms of the consequences. Much of our difficulty in arriving at a universal measure of human behaviour seems to stem from the generally accepted belief that "goodness" is relative. Each situation is thought to be unique, thus requiring special criteria.

Another factor over which man seems to have little control is present in his psychological make-up. Modern psychologists have identified within man's personality a broad reservoir of emotions and feelings which exist below the level of consciousness. Thus man is often unaware of his own motivations. When we overhear a friend say, "I don't know why I did that," we may at first wonder who is talking to whom, but after we have experienced the same troubling obscurity we become more aware of man's limited ability to identify specific motivations. This limitation seems to serve as a constant source of concern for individuals who are conscientiously attempting to improve themselves.

Still another factor which seems to add to a man's dilemma is his inability to gain enough experience during the course of a short life-span to provide himself with a source of knowledge equal to the tasks he has chosen for himself. It has been estimated that in recent years the total fund of information and knowledge has been doubling every ten years. This has resulted in increased specialization, which in turn has carried man further and further away from the synoptic view of life which might lend more meaning to existence.

Through the centuries man has sought to learn what he is and what he can hope for. Many writers have attempted to identify and describe the major characteristics of man. He has been described as a social animal, as a creature with superior intelligence, and as a being made in the image of God. There have existed many opposing ideas regarding the strength of man's various motivations. Nietzsche believed that man was primarily concerned with the accumulation of power; Freud suggested that man's major concern was related to the satisfaction of his libido; Marx asserted that man's interests centred on economic questions.

Other writers have speculated about what man can hope for. Plato's *Republic*, Bacon's *New Atlantis*, and More's *Utopia* all suggest ideal societies, supposedly within the grasp of man. The great divergence of opinion regarding man and his future aspirations serves to remind us that man apparently has at least one rather striking characteristic — it is an elusive and subtle quality of being, difficult to define and, perhaps, not within man's power to understand. Fortunately or unfortunately, as the

case may be, man's ideas and thoughts about himself and his aspirations seem to greatly affect his behaviour. The roles he plays at work, at home, and in the community reflect his judgement of himself. Thus man's estimate of himself becomes highly important, but his inability to identify and clarify basic conceptions about himself have plagued him to the present day.

The foregoing pages were not written to lend an air of hopelessness or futility to existence. Progress has seldom been the product of a despairing and cringing mind. The world needs bold ideas and dauntless men. But it needs men who do not fall prey to easy answers. Ours is a complex and intricate world which challenges the best of our thinking and calls for a tentativeness which has been all too frequently absent in our thinking. Over-simplification will hardly prove to be the magic key to a happier and richer future. Perhaps, as George Santayana has pointed out, "The mature man has learned to be happy in uncertainty."

RAJENDRA ROY

A NOTE ON THE ABOVE

SHRI ROY faces squarely a real, permanent difficulty about human thought. He quotes William James's verifiably true observation that man seems to require a sense of certainty; and also George Santayana's piece of gnomic wisdom: "The mature man has learned to be happy in uncertainty." Both observations seem valid — but then, is it a mad world?

Spiritual traditions — in the perennial philosophy common to them — have something to suggest. Known values *are* relative: "The Tao which can be expressed in words is not the eternal Tao; the name which can be uttered is not its eternal name." But "relative" to what? At each stage, as the late Mr. Aldous Huxley put it, Knowledge is a function of Being. The error of all dogma (scientific as well as religious) is to propose as "truth" certain conclusions without reference to the Knower and his Being. This invites a certain dishonesty towards experience, and drives mature men to announce with a passion of sincerity:

> There lives more faith in honest doubt,
> Believe me, than in half the creeds.

But is there not an *act* of knowledge that would answer the challenge of the *Gita*: "that knowledge which through the soul is a realization of both the known and the knower is alone esteemed by me as wisdom"? This would not in essence be a body of tenets, but a way of living that expands the Being of the Knower, and hence brings about an expansion of his Knowledge. In such a life the certainties of each day would dissolve into the greater awakening of the next; and yet the vital *sense* of certainty could be honestly retained in the form of the faith that each level of

knowledge must help to make possible the next expansion of Being, precisely because it is not regarded as final. The disciple of such a *sādhanā* would learn "to be happy in uncertainty" as concerns defined knowledge, secure in the certainty that the creative spiritual action of self-transcendence is always fruitful — so perpetually that there is no limit to either Perfection or Wisdom.

R. S.

COMPASSION

Compassion is Love that goes deeper
Than love for one other.
It is loving all things that are living,
And with joy in the loving.

The pleasure of having is hollow,
Like a tall tulip;
But Love is like layer upon layer
Of the petals of roses.

The heart of the tulip is black,
And mat, like burnt embers,
While the heart of the rose is gold
As the light of the sun.

Happiness drops away softly,
Like the falling of petals;
Compassion is the root,
And the flower, and the fragrance
Of all the world's tulips and roses.

MARGO LAIRD

THE POLITICAL AND PHILOSOPHICAL IDEAS OF THOMAS PAINE

[We are glad to welcome to our pages **Dr. R. W. Morrell, D.D.,** who is the Founder and Secretary of the Thomas Paine Society. Dr. Morrell's interests cover religion, philosophy, and geology, and he has published papers in all three fields.—Ed.]

Of the many figures who have featured on the stage of human history few have played so important yet unrecognized a role as Thomas Paine. Staymaker by trade; revolutionary, philosopher, journalist, and amateur scientist by profession; he was a figure of controversy during his life, and after his death in 1809 so remained, as witness the uproar in his birthplace, Thetford, Norfolk, over his statue erected in 1964.

Born in 1737 of working-class parents, Paine emerged into the international public eye in 1776, following the publication of his pamphlet *Common Sense*. This hard-hitting work appeared in the British American Colonies at a time when dissatisfaction with British rule was high. Paine called for complete separation of the Colonies from Britain, and so powerful was the effect of his words that within a short time over half a million copies had been sold — Paine gave his profits to the American Treasury.

Common Sense is important not only for its influence but also in showing Paine's political views, views he was to elaborate at a later date in another celebrated work, *Rights of Man*. It will be gathered that Paine was an influential individual during his life, that this continued after his death, that such movements as the Chartists held him in high esteem, that through them he directly influenced the European Socialist and Social Democratic movements, and that this influence continued and can be seen in the concept of the modern Welfare State. Hence, Paine's ideas have not fossilized but are as live as they ever were, if not more influential than during his life. An example of this is his proposal for an "Association of Nations" with a rainbow-coloured flag and an international police force based on a confederation of the fleets of England, France, and Holland, a proposal, Paine suggested, that could lead to international disarmament.

The basic point around which all Paine's ideas revolve is an intense individualism. To him the individual is all-important; however, this does not cause him to fall into the trap of making the individual an anti-social being. Individualism to Paine is best assured by men co-operating fully with each other for the social good. Each individual, it is maintained, is born with certain natural rights. In primitive times, argued Paine, there was no such entity as a human society. Later, men came

together for a number of very practical reasons, and this caused them to give up certain of their rights; hence Paine subdivided rights into those of personal competency, which included all forms of expression of opinion, and civil rights, which related to property. It was the latter rights that men made over to society.

Paine insisted that by surrendering certain rights to society men lost none of their individuality. By giving up certain rights, which by themselves they might not be able to fully utilize, men extended those rights by being able to use them: had they remained outside society, they would, in effect, have limited their natural rights. The implications contained within his individualistic philosophy were not lost on Paine; for he realized that the absolute application of rights of personal competency could cause conflict. With this in mind he wrote:

> Natural rights are those which appertain to man in right of his existence. Of this kind are all the intellectual rights, or rights of mind, and also all those rights of acting as an individual for his own comfort and happiness, which are not injurious to the natural rights of others.

In none of Paine's philosophical and political works is the importance of the individual ever lost sight of. All individuals had the right to rule themselves, as all were equal so far as rights went. No one individual or group had any authority to set themselves up as dictators over their fellow men: in any government all men "by natural right will have a seat." As the full application of this concept posed problems of a physical nature Paine advanced the concept of representation by election, such election being by the vote of each man and woman without any form of property or other qualification — such qualifications in his day and age ensured that the mass of people received no voice in the running of their nations. "A body of men," wrote Paine, "holding themselves accountable to nobody ought to be trusted by nobody." Stemming from this, Paine held that if tyrants sought to establish themselves they had to be resisted. He refused to accept the idea that some people were more equal than others, so far as rights went, and flatly rejected any notion of hereditary rights. When a political pamphleteer, Edmund Burke, made a savage attack on the French Revolution and upheld such hereditary rights, Paine replied to him with what has now become a political and philosophical classic, *Rights of Man*. This work left Burke's theories in ruins, and as it was written in a very readable style began to circulate among the lower classes, to the alarm of the Government, which promptly took steps to ban it. It should not be thought that Paine disliked the king or nobility on personal grounds. On the contrary this avid republican put his own life in acute danger by defending in the French Convention the

former king and pleading for his life.

Due to Paine's action on behalf of the French king he was imprisoned. While in prison he wrote a book that was to make him very unpopular, or, it would be better to say, gave his enemies a stick with which to beat him. The book in question is *The Age of Reason* and in it Paine gave a detailed exposition of his religious views. Paine was a Deist and considered the Christian religion a danger. The Deistical views expressed in *The Age of Reason* were by no means new, however; what was new was the journalistic method used to put them across and so allow all men and not just a narrow intellectual *élite* to grasp their meaning. Consequently in the eyes of the State Paine was undermining a major prop upholding "established order." Secular authority often uses religion as a tool of government and Paine exposed this all too clearly.

Thomas Paine was not an atheist and his book was in fact written to combat atheism. On the very first page of *The Age of Reason* the author writes: "I believe in one God, and no more; and I hope for happiness beyond this life." This did not, however, stop some people from calling Paine an atheist. Paine rejected revelation, and in this one sees a reflection of his concept of individual equality:

> Revelation is a communication of something which the person to whom that thing is revealed did not know before. For if I have done a thing, or seen it done, it needs no revelation to tell me I have done it, or seen it; nor to enable me to tell it, or to write it. Revelation, therefore, cannot be applied to anything done upon earth, of which man is himself the actor or the witness; and consequently all the historical and anecdotal part of the Bible, which is almost the whole of it, is not within the meaning and compass of the word revelation, and, therefore, is not the word of God.

To Paine it was this world that was important to mankind, and he emphasized the need to improve it. He held that the material world existed outside man and his consciousness. Matter, Paine maintained, generates mind; therefore matter is primary and thought, its derivative, secondary. In the quotation on revelation given above the Bible is mentioned and it is the Bible that was Paine's chief target. Today his views do not cause even a raised eyebrow and it can be held that, far from doing harm, his attack on the Bible caused many to look into questions that tended to be ignored in relation to religious history. Unfortunately he tended to be somewhat over-critical at times and failed to see the essential humanitarian basis of Christianity. He read into the New Testament the failings of all too many Christian leaders. In short, as Christianity was part of the State system against which Paine contended, it was subject to attack on the grounds that the State had removed without permission the rights of each individual.

One cannot grasp the full range of Paine's ideas in the course of a short article. He had his share of human failings and in many points he is weak; but then, the man who never made a mistake never made anything. Among the policies presented in Paine's works are schemes for old-age pensions, social security, international government, animal welfare, land reform. He attacked slavery, called for equal educational opportunities for all, male and female, and much else. Above all, Paine upheld the right of men to be individuals, to express opinions which differed from the official view of the State, and to continue to do so without fear. In an age when so many nations have elevated the State into an all powerful demi-god and reduced individuals to mere cogs in a machine, Paine turns our attention once more to the fundamental importance of men as men and not as forms of semi-robots there to do the bidding of their masters without question. It is my hope that this article will stimulate in others a desire to learn more of Paine. They might then echo the words of the late Professor Harold Laski, who wrote:

> When one thinks of him one remembers the splendid tribute of Johnson to Oliver Goldsmith — "Let not his frailties be remembered; he was a very great man."*

ROBERT W. MORRELL

---

* SUGGESTIONS FOR FURTHER STUDY:

Paine, Thomas:	*Common Sense*
Paine, Thomas:	*The Crisis Papers*
Paine, Thomas:	*Rights of Man*
Paine, Thomas:	*The Age of Reason*
Paine, Thomas:	*Agrarian Justice*
Conway, M.:	*Life of Paine* (2 vols.)
Alfred, A.O.:	*Thomas Paine—Man of Reason.*

EDITH SITWELL

1887-1964

[**Smt. Prema Nandakumar** is a devoted student of literature and an old friend of THE ARYAN PATH. She writes with sympathy of the courageous and sensitive poetic life of the late Dame Edith Sitwell.—ED.]

EDITH SITWELL, a granddaughter of the Earl of Londesborough and the only daughter of Sir George Reresby and Lady Ida Sitwell, was born at Scarborough in 1887 and died rather suddenly in December 1964. She had a disappointing childhood; for her father was an eccentric and her mother cherished ambitions for her which she could not share; but she received abundant sympathy and love from her two talented brothers, Osbert and Sacheverell. Educated privately, Edith at last settled down in London in 1914, and presently started the magazine *Wheels,* to which her brothers also contributed regularly, all three achieving a measure of fame as prophets of revolt. *Façade,* a group of poems Edith had recited to the accompaniment of music composed and played by William Walton, came out in 1923. In his autobiographical *Left Hand Right Hand,* Sir Osbert says that the first performances of the *Façade* poems, with their ingenious experimentation in personal language and rhythm, generated a great deal of critical heat — on one occasion Noel Coward walking out of a recital. But Edith was not put out by adverse criticism and continued to write poetry. She was also an anthologist and critic of distinction, and among her prose works are a study of Pope and a history of Bath. In course of time the hisses and jeers gave place to general recognition and acclaim. She was awarded the medal of the Royal Society of Literature in 1934, the honorary degree of D.LITT. of the University of Leeds in 1948, and of Durham and Oxford in 1951; and she became an Honorary Associate of the American Institute of Arts and Letters in 1949, and Dame Grand Cross of the Order of the British Empire in 1954. She seemed to carry an aggressive quality about her, but this only hid her really generous and affectionate self. She lived a life of allegory too, and she found peace at last in 1954 by joining the Catholic Church. Her life was intense; she was active till the very end. One who saw her ten days before her death found her "physically frail, but sparkling and scandalous and curiously beautiful." Others have testified to her gentle and compassionate nature. Tschelichev sketched her more than once, and Alvaro Guevaro's portrait of her hangs in the Tate Gallery.

In her early poems, Edith Sitwell aimed at coaxing poetry out of its conventional rut, and this involved a certain novelty in rhythm and speech. No wonder her readers failed to find much sense in lines like —

Jane, Jane,
Tall as a crane,
The morning light creaks down again;

Comb your cockscomb-ragged hair,
Jane, Jane, come down the stair.

The similes are so anti-romantic, and the poetry itself seems to be an exercise in musical trifling. But other pieces are more immediately satisfying. "The Sleeping Beauty," for example, is a long hymnal chant of Nature as she wakes from her winter sleep. There is a variety of rhythmic patterns, and the half-serious, half-clownish lattice of the style makes us linger in its light and shade. The industrial revolution has effected a change in the traditional role of the "wicked fairy," while the Princess of ancient romance is reincarnated as a poor working girl condemned to poverty and loneliness:

Jane, Jane,
Forget the pain
In your heart. Go work again!

No answer came. No footsteps now will climb
Down from Jane's attic. She forgets the time,
Her wages, plainness, and how none could love
A maid with cockscomb hair, in Sleep's dark grove.

The *Façade* volume stands by itself, for it speaks in a voice unique in modern English poetry. The childishness that seems to clothe the author's serious intent is meant to appeal to the eternal child lodged in the adult heart. The opening piece, "The Drum," starts with a Skeltonic beat:

In his tall senatorial,
Black and manorial
House where decoy-duck
Dust doth clack—
Clutter and quack
To a shadow black—
Said the musty Justice Mompesson,
"What is that dark stark beating drum
That we hear rolling like the sea?"

But the first reviewers had reason to voice their protest. One poem begins:

Ass-Face drank
The asses' milk of the stars . . .

Another ends:

Red as a soldier
Make Don Pasquito
Seem still moldier . . .

Certain phrases send an ambiguous shiver through the spine: "light is braying like an ass"; "leaves like chestnut horses' ears rear";

> This corraceous
> Round orchidaceous
> Laceous porraceous
> Fruit is a lie!

And Browning's famous lines undergo a metamorphosis into

> The cat 's in his cradle,
> All 's well with the world.

Is Edith Sitwell pulling our legs? But of course we can also share the verbal and rhythmic excitement of

> When
> Sir
> Beelzebub called for his syllabub in the hotel in Hell
> where Proserpine first fell,
> Blue as the gendarmerie were the waves of the sea....

It is fascinating to watch Edith Sitwell charm every word and syllable into doing her will. The apparent gaiety (and even absurdity) of the verse is really a mask of a sort for the seething darkness within, so suggestive of the baffling complexities and negations of the modern world. In "Some Notes on My Own Poetry," prefixed to her *Collected Poems* (1954), Dame Edith has explained her linguistic and rhythmical experiments:

> It was said that the images in these poems were strange. This was partly the result of condensement — partly because, where the language of one sense was insufficient to cover the meaning, the sensation, I used the language of another, and by this means attempted to pierce down to the essence of the thing seen, by discovering in it attributes which at first sight appear alien but which are acutely related — by producing its quintessential colour (sharper, brighter than that seen by an eye grown stale) and by stripping it of all inessential details.

This apologia or defence fairly covers most of her pre-1939 poems, and their two distinguishing marks are novel imagery and rhythmic variety. "Three Rustic Elegies," "The Madness of Saul" (a fragment), "Elegy on Dead Fashion," "Metamorphosis," and "Five Songs" are dominated by colour and flower imagery, and seem to insinuate a philosophy of Death — the imagery and the philosophy igniting to splendid effect in "Gold Coast Customs." The theme is derived from an ancient Ashantee custom (now happily extinct) of killing the slaves and the destitutes to wash with their warm red blood the corpses of the tribal chiefs. The poem becomes the weird shriek of the down-and-out as they are crushed by the

privileged at the top. But one day the hungry stomachs in the lice-infested slums will have their revenge:

> Though Death has taken
> And pig-like shaken,
> Rooted and tosses
> The rags of me.
> Yet the time will come
> To the heart's dark slum
> When the rich man's gold and the rich man's wheat
> Will grow in the street, that the starved may eat—
> And the sea of the rich will give up its dead—
> And the last blood and fire from my side will be shed.
> For the fires of God go marching on.

The Second World War brought about an abrupt change in Edith Sitwell's poetry. Absorption in technique receded, and emotion and passion took its place. Dame Edith's mind constantly dwelt on Christ's passion and martyrdom, and this gave a new dimension to her poetry. On a mind that in its extremely sensitive plane re-enacted the agony on the Cross, the horrors of the war and the atomic blast made a violent impact, compelling the magnetic needle to record the tremors in a frenzy of total protest. The barbaric mass-murder perpetrated by the scientific man in a secular society provoked Dame Edith to indite some of the greatest poetry of our time. She was an "old woman" now, remembering a remote golden past in the context of the current Tartarean darkness on the earth. There are repeated references to man's having become an ape again and performing his devilish gimmicks. She sees crucified Christ looking on at the present renewed outrage upon His body. The war-time brutality has left the poet nearly limp with despair:

> I who was once a golden woman like those who walk
> In the dark heavens — but am now grown old
> And sit by the fire, and see the fire grow cold,
> Watch the dark fields for a rebirth of faith and of wonder.

Futile vigil! "The gossips of mean Death" have approached Man, and there is no escape either. But in this poem, "Invocation," Dame Edith is still in the pre-atomic age, and so — "like the corn goddess" — she can hope, and she can invoke the Saviour's intervention:

> So when the winter of the world and Man's fresh Fall
> When democratic Death feared no more the heart's coldness
> Shall be forgotten,
> O Love, return to the dying world, as the light
> Of morning, shining in all regions, latitudes,
> As households of high heaven within the heart.

In these early war poems we can see Dame Edith pursuing her zig-zag quest through strife-torn earth and the torture and death for the Redeemer and the Cross. "Still Falls the Rain," which commemorates the air raids of 1940 —

> Still falls the Rain —
> Dark as the world of man, black as our loss —
> Blind as the nineteen hundred and forty nails
> Upon the Cross

— also recapitulates the heartbeats of the crucified Christ and sums up the whole ghastly chronicle of modern man's cruelty to man. And although the Redeemer has not returned yet, not yet, His words are audible and clear: "Still do I love, still shed my innocent light, my Blood, for thee." The poems written in 1940-5 all communicate this promise of grace, this reality of His presence. Although sinful man may mangle and murder his fellows and change the warmth of the world to antarctic cold, still His compassion will not fail us:

> And of the chill of the four elements,
> The plant-organic water polarized to the earth's centre,
> And to the light: — the stem and the root, the water-plant and earth-plant;
> The leaf, the child of air; the flower, the plant of fire —
> And of One who contracted His Immensity
> And shut Himself in the scope of a small flower
> Whose root is clasped in darkness . . . God in the span
> Of the root and the light-seeking corolla . . . with the voice of Fire I cry —
> Will He disdain the flower of the world, the heart of Man?

The poems written after Hiroshima are rather more violent and bitter. Hope has receded once more, the new man-made darkness excels the darkness of nature; for Man has not only proved to be the murderer of the present generation but has also become the vile poisoner and killer of all generations to come. "*Anno Bombini*" has begun, making *Anno Domini* obsolete as it were. In Dame Edith's "Three Poems of the Atomic Age" there is delivered the most strident and memorable of the poetic indictments of the nuclear massacre of mankind — an indictment to which neither politician nor scientist can give an effective answer. Cain's shadow now seems to stretch across the world.

Indeed, this theme of brother-murder — of Cain killing Abel — is glanced at even in the poet's earlier work. In "Invocation," for example, there is this appeal to the Saviour:

> Be then the sleep

When Judas gives again the childish kiss
That once his mother knew — and wash the stain
From the darkened hands of the universal Cain.

In "Still Falls the Rain" (which Elizabeth Jennings thinks is Dame Edith's best poem), man is likened to "that worm with the brow of Cain." In "Street Song," man's shadow is "red-edged by the Sun like Cain." In yet another "Song" Dame Edith muses:

How simple was the time of Cain
Before the latter Man-made Rain
Washed away all loss and gain
And the talk of right and wrong —
Murdered now and gone.

In "The Stone-Breakers," the poet's rage breaks out in a piercing cry:

Go down, red Sun, red Cain!
Or, if you rise again,
Bring us the last fires of the Judgement Day! . . .

The dead men rise with Cain the Sun;
They died on the chain, but rise to work again.

From these it is but a natural movement to the terror and pain and pity of "Dirge for the New Sunrise," "The Shadow of Cain," and "The Canticle of the Rose." The "old woman in the light of the Sun" witnessing the tragedy of a darkened world has become the Woman of Sorrows lamenting the second Fall of Man — a fall so steep, and so accomplished with open eyes and a free will, that there surely can be no redemption for him. The uranium bomb dropped on Hiroshima killed 70,000 people and left desolate 4.4 square miles of what had once been a flourishing locality. The plutonium bomb dropped on Nagasaki killed 36,000, and devastated 1.8 square miles. Countless more were wounded or suffered the effects of radiation. Yet this too is nothing compared to what is being planned for the future. But purblind man seems to be insensible to the *somatic* effects today as well as the inevitable *genetic* effects of tomorrow. As if driven inexorably by the furies of fatality, man wants to arm himself with the cobalt bomb and the fission-fusion-fission three-stage bomb. What hope, then, for mankind?

In "Dirge for the New Sunrise," the first of Dame Edith's "Three Poems of the Atomic Age," written immediately after the holocaust of 6 August 1945, we see Cain's sin painted as the now universal evil:

The ghost of the heart of man — red Cain
And the more murderous brain
Of Man, still redder Nero that conceived the death

Of his mother Earth, and tore
Her womb, to know the place where he was conceived.

The Mother of Sorrows raises her voice in impassioned rhythm to point her accusing finger at the immoral world of the political power-maniac who is in alliance with the scientific-cum-technological man:

But I saw the little Ant-men as they ran
Carrying the world's weight of the world's filth
And the filth in the heart of Man —
Compressed till those lusts and greeds had a
greater heat than that of the Sun.

Stark and shattering is the conclusion: "Gone is the heart of man." The second of the poems, "The Shadow of Cain," paints in lurid colours the image of materialistic bomb-conditioned modern man. Speaking of its dramatic power and poetic iridescence, Margaret J. O'Donnell writes that here "the poet castigates man for the sin of Cain against Abel, for the hate and envy, the lust for power and gold, which sets brother against brother." Biblical and surrealist symbolism gives a strange and eerie force and grace to the poem "The Cold is Zero." The repetition of the word "cold" almost chills the heart and petrifies the nerves. Man came to the earth when it became habitable: then —

The thunders of the Spring began. . . . We came again
After that long migration
To the city built before the Flood by our brother Cain.

Man settled down to the routine of gathering his food, struggling for power — and careering towards death. Seeking a better and still better standard of life, Man went all out in search of scientific knowledge. But when knowledge came, wisdom lingered far behind. Matter yielded its last secret, the nucleus became fissionable, and Hell was let loose:

The Sun descending and the Earth ascending
To take its place above . . . the Primal Matter
Was broken, the womb from which all life began,
Then to the murdered Sun a totem pole of dust
arose in memory of Man.

Dame Edith wants Man to retract, repent, and beg Lazarus to show the path of regeneration — not covet, as Dives did, the world's poisoned abundance. The man-ape, if he is to become the new man and be rid of the leprous sores on his body, must relinquish this poison of Power that has only made him repeat and excel the sins of Adam and Cain and Sodom and Judas, all in one. Dame Edith prays earnestly that man should pause and think and act boldly and wisely before total ruin encompasses him.

Although in her anger she lashes and lacerates guilty humanity, with her still undefeated Faith she offers a balm as well:

> And the fires of your Hell shall not be quenched by the rain
> From those torn and parti-coloured garments of Christ, those rags
> That once were men. Each wound, each stripe,
> Cries out more loudly than the voice of Cain —
> Saying, "Am I my brother's keeper?" Think! when the last clamour of the Bought and Sold,
> The agony of Gold,
> Is hushed . . . when the last Judas-kiss
> Has died upon the cheek of the Starved Man Christ, those ashes that were men
> Will rise again
> To be our Fires upon the Judgement Day!
> And yet — who dreamed that Christ has died in vain?
> He walks again on the Seas of Blood, He comes in the terrible Rain.

It is but fitting that the third poem should be a symbolic hymn on the Mystic Rose. Dame Edith was deeply stirred by the vision of the Crucified Christ, and the symbol of the Rose was very close to her heart. In Dante's *Paradiso,* there are passages of mystical exultation on the Rose into which and out of which the Angels move (like the bees and the flower), and so Dame Edith's climactic utterance too is entitled "The Canticle of the Rose." That after the breaking of the worlds and the shattering of all hopes the poet could still find the strength and calm of mind not to allow her Faith to scuttle itself is the measure of her greatness as a poet. With the scientists and politicians disclaiming their responsibility and blindly opting for the extinction of humanity, only the seer-poet can now give us the eyes of faith and show us the way of life. The Cains of the world still cry for more and more hells and try to bewitch us into the belief that damnation is the only way. But the way to sanity and life is not barred yet, and the Light is not extinct:

> . . . high upon the wall
> The Rose where the wounds of Christ are red
> Cries to the Light —
> "See how I rise upon my stem, ineffable bright
> Effluence of bright essence. . . . From my little span
> I cry of Christ, Who is the ultimate Fire
> Who will burn away the cold in the heart of man."

PREMA NANDAKUMAR

NEW BOOKS AND OLD

TWO EDITIONS OF A CHINESE CLASSIC*

It seems highly significant that these two works, which deal with the most important of the five Confucian classics, should have appeared almost simultaneously. The *I Ching* (or *Book of Changes,* as it is usually translated) is not only an oracle and a philosophy but also a work of art. Before the German translation of Wilhelm was rendered into English by Cary F. Baynes, James Legge's translation had been the only available version in the English language, but it was never successful in conveying the spirit of this work to the Western mind. It is all the more salutary, therefore, that these two new publications of the classic should have been presented to the English-speaking world, particularly at the present time, when knowledge of that ancient and venerable tradition is becoming scantier. One cannot but be reminded of that great Tibetan scholar, W. Y. Evans-Wentz, who bequeathed to the Western world exquisite translations of *The Tibetan Book of the Dead, Tibet's Great Yogi Milarepa,* and other great works, long before the occupation of Tibet by Communist China, and one cannot escape the impression that Destiny required that these jewels of that culture should be preserved in the Western world, which is desperate for the knowledge contained in them.

The work under review derives its name from the word *I,* which primarily means change or transformation, and which in the *I Ching* is used interchangeably with the word *Tao,* since *Tao* is life and spontaneous evolution. All changes and transformations derive from movements, and according to the ancient Chinese tradition, there are in the Universe two primeval forces, the virile and positive element called *Yang,* the masculine, and the docile called *Yin,* the negative and feminine. The interaction of these two primeval forces produces transformations and changes which are equivalent to the *Tao* or flow of life, which produces all phenomena.

In order to understand the nature of the *I Ching* and its oracular technique, it is essential that certain Western prejudices should be abandoned, as the Chinese never concerned themselves with what we in the West call science, which is based on the principle of causality, and which to the Western mind is self-evident truth. This Western assuredness has, however, been shaken to its very roots in recent years by modern physics, for we know now that what we call natural laws are only statistical truths, and thus must of necessity allow for exceptions. In the realm of nature the picture is of a different order. There every process is partially or totally interfered with by "chance," so much so, that in the natural course of events the absolute conformity to specific laws is almost an exception. The Chinese mind is almost entirely concerned with the chance aspect of events, and what we call coincidence would appear to be the chief preoccupation of this mind. C. G. Jung used the Oracle as a method of exploring the unconscious, and compared the chance details after throwing the three coins or forty-nine yarrow stalks as being most meaningful to the Chinese

---

**I Ching : Book of Changes.* Translated by James Legge. Edited with Introduction and Study Guide by Ch'u Chai with Winberg Chai. (University Books, New York. 448 pp. Frontispiece. Diagrams. 1964. $10.00); *The Book of Change : A New Translation of the Ancient Chinese I Ching (Yi King) with Detailed Instruction for Its Practical Use in Divination.* By John Blofeld. (George Allen and Unwin Ltd., London. 228 pp. Diagrams. 1965. 35s.)

mind, and compared the phenomena with his concept of Synchronicity, which occupied his mind until the end of his life.

Dr. Ch'u Chai, a Chinese scholar who was educated in a Confucian family in Peking, and who is now Professor of Chinese Culture and Philosophy at the New School of Social Research in the U.S.A., has been assisted by his son Dr. Winberg Chai in their new edition of the James Legge translation of the *I Ching*. They have in a scholarly manner provided the reader with an Introduction which puts this highly complex material into a modern context which will greatly facilitate the study of this work. Furthermore the editors have added a Study Guide which will likewise be of great assistance in the practical use of the Oracle.

As for *The Book of Change*, translated direct into English from the original Chinese text by Mr. John Blofeld, this should be considered as an entirely new expression of creative endeavour. Those of us who have had the privilege of studying his life and writings know Mr. Blofeld to be a devout student of Chinese Buddhism as well as the cultural tradition of that people, and he has spent much of his life in assimilating the spiritual essence in that *milieu*. Not only can he be regarded as a spiritual seeker who is also a poet at heart, but the present work also shows touches of scholarship for which the Western world can only be grateful to him. In all humility Mr. Blofeld has written that, on certain points, he is unable to agree with C. G. Jung's interpretation: "perhaps because I did not understand it." I have the feeling that if Mr. Blofeld had ever had the chance of meeting Jung and discussing the *I Ching* with him, there would have been little upon which they did not agree. I have been familiar with the *I Ching* in both English and German translations for many years, and have found Mr. Blofeld's translation of profound value. He has the gift of discarding much of the unnecessary Eastern flowery symbolic language, but in my view has preserved the *meaning* for the Western students in a beautifully clear fashion.

EDWARD THORNTON

A GREAT AUTOBIOGRAPHY *

This is the saga of a soul in search of a spiritual home more satisfying than the one in which he was born and bred up. It is one of the best autobiographies in the English language. When we say "autobiography," it is more like "The Prelude," which Wordsworth called the "Growth of a Poet's Mind," than like Rousseau's *Confessions*, wherein is set forth the whole life-story of the author. The immediate provocation for writing the *Apologia* was the virulent attack upon Dr. Newman and through him the whole Roman clergy by Charles Kingsley in 1864. We are told that Kingsley had strong prejudices against Popery and especially against "monasticism, celibacy, casuistry and all the un-English characteristics of the Roman Church." In a review of J. A. Froude's *History of England*, he permits himself the remark:

> Truth, for its own sake, had never been a virtue with Roman clergy. Father Newman informs us that it need not, and on the whole ought not to be. . . .

The average nineteenth-century English Protestant's idea of Roman Catholicism is ably summed up by Professor Basil Willey in his Introduction as follows: Rome

---

**Apologia Pro Vita Sua.* By JOHN HENRY, CARDINAL NEWMAN. (The World's Classics, 601. Oxford University Press, London. 405 pp. 1964. 12*s.* 6*d.*)

was still the Scarlet Woman or Antichrist; Romish doctrines corrupt and idolatrous; her ritual over-sensuous and unspiritual; her priesthood hypocritical, cunning, and immoral; and the Pope an ambitious foreign Prince whose aim, unremittingly pursued since the glorious Reformation, had been and was the reconquest of the free world, and the revival of the Inquisition and all the medieval horrors of heresy-burning, torture and intellectual slavery.... All these assumptions were unquestioned; Newman himself was brought up on them, and they remained, as he afterwards said, "a stain on his imagination" until middle life.

About Newman himself Professor Willey says:

No wonder, then, that when Newman disappeared from the Victorian scene he was thought to have been spirited away by mysterious and malign forces — dragged down, as it were, through a trap-door in the stage to an underworld at once diabolical and socially unacceptable. Besides, if he could go over to Rome in 1845, must he not have been a Romanist at heart for years beforehand? A traitor, a fifth-columnist in the very midst of the Church he should have been defending? Very possibly he had been in the pay of Rome all along, commissioned to damage and undermine the Church of England while holding office as vicar of St. Mary's and Fellow of Oriel College, Oxford.

It is against this background of misunderstanding and misrepresentation that we should understand Dr. Newman's painstaking *Apologia* in defence mainly of the Church which he had now entered and of its priesthood. Through his long and bitter experience in Oxford, Newman was sufficiently inured to violent criticism even from those whom he expected to be better informed and more sober in their criticism. But when he found that calumny of the kind levelled at him embraced also his brother priests in the Church of Rome and the doctrines and belief that the Church held dear, he felt an inner compulsion to make the best defence h could of them. The literary world is the richer on account of these circumstances under which Newman brought out the *Apologia*.

We should not judge the force of his arguments in the light of twentieth-century conditions, when the atmosphere has cleared and better understanding and cordiality have been established.

The *Apologia* itself is divided into five sections, dealing with the evolution of his religious opinions from before 1833 to 1845. Ch. I deals with the history of his religious opinions up to 1833; Ch. II, from 1833 to 1839; Ch. III, from 1839 to 1841; and Ch. IV, from 1841 to 1845 (the year when he became a Roman Catholic). Ch. V is "Position of my Mind since 1845." In addition, we have Professor Basil Willey's Introduction and a series of Notes at the end on controversial topics like Liberalism, Ecclesiastical Miracles, Sermon on Wisdom and Innocence, Anglican Church, The Economy, and Lying and Equivocation. These notes are valuable as throwing light on Newman's beliefs after his conversion, which confused and confounded his erstwhile companions in the Anglican Church much more than the statements he made in the *Tracts for the Times*. The Thirty-nine Articles of the Anglican Creed were the main themes on which the Tracts were written by Newman and his colleagues. Newman was the chief architect of this series, and Tract No. 90 raised the most violent controversy and paved the way for his joining the Roman Church, sacrificing everything he held dear, such as Oxford, St. Mary's, and the Church of his birth and upbringing. When his Anglican Bishop showed his displeasure at Tract No. 90, he was prepared to obey, but without retracting his stand.

We of the modern world cannot and need not agree with the opinions and beliefs, and the arguments in their support, with which Dr. Newman crams the book. But on that score one need not and ought not to doubt the sincerity of the man. His indeed was a soul in search of a spiritual home more satis-

fying than the one he was leaving behind and his sincerity cannot be better attested than by the sacrifice of many things he held dear. While he was suspected and maligned by the Anglicans, he was not received with any great enthusiasm or warmth by the Church of Rome. He had to live down his reputation and prove his *bona-fides* before he was offered the hand of fellowship, though later he was elevated to the high office of Cardinal in the Church of Rome.

To those unacquainted with the subtleties of doctrinal differences among the different branches of the Christian Church a book crammed with such facts will make dreary and difficult reading. But, if for nothing else at least for its restrained and superb literary excellence, the book is worth reading by all. It was Newman who wrote the poem, "Lead Kindly Light," which was one of Mahatma Gandhi's favourite hymns. As he said there, so he acted: "I do not wish to see the distant scene, one step is enough for me." He was one of those courageous ones who, despite consequences, went wherever the light led them. As Professor Willey says, a history which might have been dreary, if told by a lesser man, becomes fascinating when related by Newman

> with that grace and sweetness, that spiritual passion, deepening sometimes into prophetic vision, which had captivated Matthew Arnold, W. G. Ward, J. A. Froude, Mark Pattison, and so many others in the early years at St. Mary's!

I would heartily commend the *Apologia* to all lovers of English literature, as a fine specimen of nineteenth-century prose, recounting the religious pilgrimage of a fine soul.

C. S. PAUL

Envoy Extraordinary: A Study of Vijaya Lakshmi Pandit and Her Contribution to Modern India. By VERA BRITTAIN. (George Allen and Unwin Ltd., London. 178 pp. Frontispiece. 1965. 25*s*.)

The name of Mrs. Pandit is so well known throughout the world of international politics and, thanks to the mass media, to countless ordinary citizens as well, that she needs no introduction here. Miss Vera Brittain's sympathetic study of "Vijaya Lakshmi" and her contribution to modern India is timely not only as a tribute to her considerable personal achievements but also in the very detailed account it gives of the conduct of India's affairs, both nationally and internationally, since independence in 1947. Indeed, one feels at times that the real heroine of this book is India, for whom the "envoy extraordinary" is the proud and able spokeswoman in the world's capitals to which she was assigned: as leader of the Indian delegation at the United Nations (and later, first woman President of the Assembly); as ambassador in Moscow and Washington; and above all in London, where she was an outstandingly successful and popular High Commissioner for seven years.

But there are personal shadings too, behind the public figure, and there is a very personal hero in the figure of Mrs. Pandit's brother, Jawaharlal Nehru. He certainly emerges as the dominant *influence* over her, but never as the dominator; the relationship was one of love rather than power, with all the ensuing complexities. To the end, says Miss Brittain, Nehru remained something of an enigma even to his beloved sister.

Vijaya Lakshmi's return to her own country from London in 1961 seemed to usher in a less happy phase both for herself and for India: the sharp criticisms from abroad of the military occupation of Goa by Indian troops; the wounding blow, both to pride and to friendship, of the Chinese border incursions in October 1962; and finally, the sudden death of Nehru himself in May 1964. At this point, one might expect, the star of Mrs. Pandit would have waned. But six months later we

find her back in active politics, fighting the by-election for her brother's vacant seat, and winning by a 58,000 majority!

No longer an envoy, Vijaya Lakshmi's greatest contribution to India may still lie in the future.

MARGARET TIMS

Stone Walls Do Not a Prison Make. By M. K. GANDHI. Compiled and edited by V. B. KHER. (Navajivan Publishing House, Ahmedabad. 231 pp. 1964. Re. 1.50)

Gandhi spent about six years of his life in jail in India and South Africa, and this collection of his letters written from prison gives an account of his trials and experiences during that period. Since the human mind cannot be fettered, Gandhiji considered that the discipline of living behind iron bars which admit of no escape, and serenely putting up with a gruelling routine assisted the soul's upward climb and a degree of liberation. But because he also felt that the criminal was not a beast to be hunted down he would not submit to unjust or uncalled for harshness.

The book affords interesting sidelights on life in jail. In Sabarmati, "the flour issued is gritty, the *dal* pebbly and often contains animal dirt." Mahadev Desai

> was given clothes which were dirty, stinking and lousy. He had two blankets which had not been washed for months and which must have been and were full of lice. He had a rusty iron bowl for water, so rusty as to make the water unfit in a few minutes for drink. Therefore the water could not be drunk during the night. It would be found perfectly yellow in the morning.

Later, conditions improved, and Gandhiji goes on to say how

> the imprisonment of cultured men had been, from one standpoint, a godsend. The political prisoner would incidentally solve the question of human rights.

There were many occasions on which Gandhiji and his associates received special consideration at the hands of the authorities. He pays special tribute to Colonel Murray and Major Jones, for whom he "entertained very high regard as men, and who went out of their way not to let him feel that he was a prisoner." He found the convict warders to be a humane breed and even the officials who were at first unfriendly became uniformly friendly because he "did not retaliate." While in jail Gandhiji prepared a concordance of the *Gita,* studied Urdu and Tamil, and read voraciously, concentrating, as was his wont, on religious literature.

Through all these vicissitudes he continued his experiments with Truth, "no aspect of which," as an English writer observes,

> was not real to him. It had been his special task to bring this lofty philosophical idea down to earth, to introduce it as a working principle into the lives of ordinary people, to direct its austere moral challenge upon world-politics, to exalt it as a practical basis of business and personal relations and to work out with great exactness what it implied in the quest for its realization. . . .

HILLA C. VAKEEL

The Sāṅkhya Kārikā of ĪSVARAKRISHNA: *A Philosopher's Exposition.* By C. KUNHAN RAJA. (Woolner Indological Series, No. 4. Vishveshvaranand Vedic Research Institute, Hoshiarpur. 204 pp. 1963. Rs. 10.00)

This is the valedictory work of the late learned and able author, a posthumous publication.

The Sāṅkhya Philosophy founded by Kapila Ṛṣi is a system of analytical metaphysics, and the oldest of the six *Darśanas* or Demonstrations of Hindu philosophy. It takes its name from its discourse on numerical categories; and it explains nature by the interaction of

twenty-four elements or *tattvas*. The *Kārikā* contains the aphorisms of Kapila as presented by Īśwarakṛṣṇa, who mentions their formulation from the *Ṣaṣti-tantra* or the "sixty"-treatise, which alludes to the *Sāṅkhya-Pravacana-Sūtra*.

The present interpretation of the *Kārikā* is based on a more recent commentary than that of the classical commentators, Gauḍapāda and Vācaspati Miśra. A manuscript copy of this later commentary is held by the Adyar Library. The author has used these comments and shown them to be more satisfactory than those of the classical commentators, especially with reference to verses 40, 46, and 51, and elsewhere.

In addition to the Sanskrit text in Roman script, the commentary, the Devanagari text, Notes, and an Index to half-verses, there is an illuminating and instructive Introduction by the author on the roots of the Sāṅkhya philosophy. Most of the analogies, illustrations, and stories used by the classical commentators have been lucidly brought out with additional remarks, in some cases making them impressive and unforgettable. To take just one example, the story of the lame and blind men has been illuminated by an emphasis on the similarity of purpose which brought them together to proceed towards the same objective.

The interpretation offered is extremely interesting even for the lay reader since it gives a fine insight into one of the foremost demonstrations of Hindu philosophic thought. Its usefulness for a student of ancient Oriental philosophy cannot be too highly estimated.

K. R. A.

A Thousand Lives Away. By Winston L. King. (Bruno Cassirer, Oxford. 238 pp. 1964. 28*s*.)

Winston King of the Grinnell College, Iowa, has a keen eye for the essentials of Eastern religion and is in his orientation discerning as well as sympathetic. He is therefore eminently qualified to write on the religion he has come into most intimate contact with, viz. Buddhism in Burma. Although the book is primarily intended to deal with the practice of this religion in contemporary Burma, the author presents an excellent account of the evolution of Buddhist thought in general. The book will doubtless prove of abiding interest to students of Eastern religion.

The author appropriately enough commences with a consideration of the negative character of Buddhist philosophy and resolves the paradox of negations progressively leading to positive experiences beyond the intellectual negations. He suggests that Truth-Reality is the proper term for the Buddhist Truth (p. 31), indicating its attainability in spite of its unknowability. He is right again when he describes Buddhism as "a many-levelled thing" (p. 41), and it is heartening to note that the author has an appreciation of all the levels in Buddhist theory and practice.

The book emphasizes the religious structure that is in the background of the Buddhist ideology and illustrates it with Burmese examples. The author argues that Theravada Buddhism is scientific in its orientations (p. 117) and attempts to draw parallels from parapsychological and psychical research with regard to the supernormal powers like telepathy. The author's own premises become clear when he deals with the faith-commitment in science as well as in religion (p. 140) and shows religious experience analogous to scientific experiment.

By far the best part of the book is the last chapter, where the meditational method is elaborated; that the author writes from personal experience and has an insight which is not merely intellectual but operational, becomes evident in the Appendix on his own experiences in Buddhist meditation under the direction of U Ba Khin in Rangoon.

The book is very well written, brimming over with facts, and equipped with copious explanations. It is a welcome addition to contemporary literature on Buddhism.

S. K. RAMACHANDRA RAO

Modern Greek Folklore and Ancient Greek Religion: A Study in Survivals. By JOHN CUTHBERT LAWSON. Foreword by AL. N. OIKONOMIDES. (University Books, New York. xxii+620 pp. Illustrated. 1964. $10.00)

This is a most welcome reprint of a book first published in 1910 and long unobtainable. It is a big book in all senses of the word. Its novelty, when it first appeared, was that it assumed the continuity of Greek language and life from classical times to the present day. Linguistically this continuity is, perhaps, without parallel. I have myself found a Greek shop-keeper in South Africa, who had lacked educational opportunities, reading the *Republic* of Plato in the intervals between serving his customers. Where else, except among the Greeks, would it be possible for a man without special training to read with ease and for pleasure a classic in his language which had been written twenty-three centuries earlier? Of course Greek has changed down the ages, but it has changed much less than other tongues. An uneducated Italian cannot read Cicero. An uneducated Englishman cannot read King Alfred, although he lies only one, not two, thousand years in the past.

Mr. Lawson's interests were not primarily linguistic. Having won the highest honours as a classical student at Oxford, he betook himself to Greece for two years to learn the modern idiom thoroughly, to share the life of the peasants, fisherfolk, and workers, in order to come to an intimate knowledge of their customs and beliefs. This he did in the conviction that the customs and beliefs of the common people of the twentieth century A.D. would, in spite of all the changes that had intervened (including the adoption of the Christian religion), throw light on the religion of ancient Greece. He was justified of his faith. It is impossible to read the record of his experiences without feeling that they illuminate the religious thought of the great masters of the pagan classical period. What Pindar thought, what Sophocles and Aristophanes put on the tragic or the comic stage, what Isocrates, Plato, or Xenophon say about the beliefs of their contemporaries, is vivified and actualized by Lawson's record of his experiences.

An example may serve to illustrate what I mean. Not very long ago in these pages I reviewed the work of a Greek scholar who had sought to throw light on the Eleusinian Mysteries by a fresh examination of all the ancient literary sources and of the ancient architectural remains. He deployed with skill all the resources of traditional scholarship and modern archaeology, but nothing of any great significance came to light. Lawson, as it seems to me, won by his method much greater success. Having familiarized himself with the customs and folklore of the modern Greeks especially in relation to marriage and death, and then having endured with them the long ordeal of the Lenten fast, he attended also the Easter ceremonies celebrating the crucifixion, the entombment, and the resurrection with their alternations of ecstatic grief and joy. Thus enlightened he turned back to the classical texts and felt them to acquire a coherence and a significance they had lacked before. His book convinces me, and I can only wish that I had encountered it fifty years ago, that is, at the beginning of my career rather than at the end.

B. FARRINGTON

Reincarnation: A Study of Forgotten Truth. By E. D. WALKER. (University Books, New York. xxiv+383 pp. 1965. $5.00)

To those students of Theosophy who endeavour to carry out Mme. H. P. Blavatsky's injunction to "Learn then, well, the doctrines of Karma and Reincarnation" this new edition of E. D. Walker's book, originally published in 1883, will give a wealth of documentary evidence.

The author was a member of the New York Lodge of the Theosophical Society from 1886 until his death through accidental drowning in 1890. Written first in the form of a "brief essay read and published to a small circle of Theosophists," this work was subsequently expanded into the present volume, the aim of which is to lessen the stranglehold of materialism on the West.

Because of its clear, cogent arguments and its copious documentation, it should make a strong appeal to minds avid for more logical mental food than is to be derived from orthodox materialistic religions.

Out of the fifteen chapters contained in the book, the three longest are devoted to quotations from Western prose writers, the poetry of Reincarnation in Western literature, and Eastern poets upon Reincarnation, respectively. There is also a long appendix of additional quotations. Of the remaining chapters, perhaps the most useful is that which deals with the objections to Reincarnation because therein are refuted the arguments commonly raised against it.

In the conclusion are distilled what are clearly the results of devoted study as well as long and intensive research. The doctrine of Reincarnation has become firmly impacted in Walker's mind. This is a book which should be given much thought and consideration.

H. M. LISHMAN

Principalities and Powers. By E. GORDON RUPP. (Wyvern Books No. 43. Epworth Press, London. 95 pp. 1965. 5*s.*); *Council Speeches of Vatican II.* Ed. YVES CONGAR, HANS KUNG, and DANIEL O'HANLON. (Sheed and Ward, London. 191 pp. 1964. 6*s.*); *Torches Together.* By EMMY ARNOLD. (Plough Publishing House, New York; Society of Brothers, Bulstrode, Bucks., England. 220 pp. 1964. $3.50; 15*s.*); *Christoph Blumhardt and His Message.* By R. LEJEUNE. (Plough Publishing House, New York: Society of Brothers, Bulstrode, Bucks., England. 238 pp. 1963. $3.75; 15*s.*); *Getrennte Die Zusammengehören.* [The Divided That Are Together]. By LIESELOTTE BESSERT. (Kreuz-Verlag, Stuttgart. 96 pp. n.d. *DM* 2.80); *Towards a Quaker View of Sex.* Ed. ALASTAIR HERON. (Friends Home Service Committee, London. 73 pp. 1963. 3*s.* 6*d.*); *Christians and the Prevention of War in an Atomic Age.* By THOMAS MURRAY TAYLOR and ROBERT S. BILHEIMER. (SCM Press Ltd., London. 47 pp. 1961. 3*s.*6*d.*).

These books form a group of Christian discussions.

Each of the world's great religions has, implicitly or explicitly, a philosophy of history, or at least a concept embracing God, man, and time. The Christian doctrine of a continuous drama of inter-reaction between divine intervention in human history and man's response is the basis of *Principalities and Powers.* The discussions of the nature of corporate evil in modern mass-organized society are profound and illuminating to all. The distinctive Christian thinking on "the eternal now," and the contrast between religious and secular eschatology, are well brought out.

The Vatican Council and the whole post–Pope-John-XXIII revolution in the Roman Catholic Church ranks among the most momentous events in the story of religion in modern times. The publication of a selection of speeches given at the Council's sessions will help this evolution to be understood both by Catholics themselves

and by those of other religious traditions who see in it hope for the whole world. Papal infallibility, Christians as servants of the world, the life of holiness, Christian unity, and religious freedom and the race problem, are among the topics included in *Council Speeches of Vatican II*. Important speeches on Catholic relations with the non-Christian religions are especially worthy of note in this volume.

Torches Together is a moving and spiritually profound account of the development of the *bruderhof* communities, a little-known expression of radical Christianity which began in Germany in the 1920s, and now has four settlements in Britain and the United States. *Bruderhof* has always been characterized by a deep spirituality based in simple humility on the Sermon on the Mount and the desire to build a new society here on earth. In *Christoph Blumhardt and His Message* we learn of a similar high quest for God's kingdom in the here-and-now, in this series of talks given by this German prophetic figure between 1883 and 1914.

Getrennte Die Zusammengehören is an illustrated account of the confrontation between the Lutheran Church and Communism in divided Berlin. *Towards a Quaker View of Sex* is the controversial Quaker plea for more charity and less legalism in approaching problems of human relations. *Christians and the Prevention of War in an Atomic Age* is a record of discussions about religion and the politics of peace.

BRIAN G. COOPER

Nāṭyaśāstra of BHARATA. With the commentary (*Abhinavabhāratī*) of ABHINAVAGUPTACHARYA. Vol. IV (Chs. 28-37). Ed. by M. RAMAKRISHNA KAVI and J. S. PADE. (Gaekwad's Oriental Series, No. 145. Oriental Institute, Baroda. xv+*568* Skt. pp. 1964. Rs. 25.00)

For us in India the *Nāṭyaśāstra* of Bharata is important as our most ancient treatise extant, not only on dance and dramaturgy, but even on music and poetics. Yet, till 1865, no MS. of the work was known. This was the year when FitzEdward Hall published his edition of the *Daśarūpa* of Dhanañjaya, and he could only add some chapters of Bharata's work as an Appendix to this treatise, since a complete MS. of the *Nāṭyaśāstra* came into his hands only after his Preface even was completed. Hall's fortune inspired many scholars to search for more MSS. of the famed work; and among those successful in the attempt may be mentioned the German scholar Heymann, who, in 1874, gave a good account of the contents of the *Nāṭyaśāstra* on the basis of the MSS. available till then. He was followed by the French Sanskritist Regnaud and his pupil Grosset, who, between 1880 and 1888, published several important chapters of the work. The latter even published in 1898 a critical edition of Chs. 1 to 14 based on all available MSS. But the credit of bringing out the *editio princeps* of the complete work in thirty-seven chapters belongs to the Nirnayasagara Press, Bombay (*Kāvyamālā* series, 42. 1894).

The work still remained unattractive in the absence of a traditional commentary which could illumine its difficult portions. This need, however, could be met in 1926 when M. R. Kavi published Chs. 1 to 7 of the book with the valuable commentary, *Abhinavabhāratī*, by Abhinavagupta, the famous Kashmiri writer (Gaekwad's Oriental Series, No. 36. Baroda). Vols. II and III, taking the text to the end of Ch. 27, were published in the same Series in 1934 and 1954. The present is the fourth, and it completes the work begun nearly forty years ago. Better editorial care seems to have been bestowed on it than the earlier volumes, whose corruptions were in no small measure due to the unscientific manner of their editor. A second and revised edition of Vol. I

came in 1956. A critical edition of the text contained in the Volume under review was published by Manomohan Ghosh in the *Bibliotheca Indica* (No. 272 A), Calcutta, in 1956. This cannot, however, replace the Baroda Edition, which gives us also the *Abhinavabhāratī* on this portion. The Oriental Institute of Baroda is to be congratulated on the completion of one of its important but long-drawn-out projects.

H. G. NARAHARI

A History of Urdu Literature. By MUHAMMAD SADIQ. (Oxford University Press, London. xi+429 pp. 1964. 55*s*.)

Urdu is the lovely daughter of a Byronic sire, Persian, out of a sturdy maid, Hindi. Its early history is still obscure; but the latest researches go to show that it was the language of the people in the Deccan, which travelled northwards, carried by itinerant bards, vagabond story-tellers, pedlars and ruffians, respectable merchants, and pseudo-pious fakirs and pilgrims. It was never the language of the Court, nor was it promulgated by statute or ordinance; *farmān-e-shāhī* or *dustūr*. It was graced with a loveliness beyond the need of official recognition. From mouth to mouth, it danced its way from the south to the capital of India. When Delhi was destroyed, she transferred her salon to Lucknow and installed herself in all glory. On the achievement of independence, she came under a shadow. She was whipped, bastinadoed, and hounded out of her home, and she sought refuge in Bombay. And, behold, the people of this city love her, and throng in the cinemas in their thousands to hear her melodious voice; and while her rival has been duly installed by rule and regulation and statute and resolution, Urdu reigns supreme in the hearts of men. And in Bombay she is the current coin with the common man, the *panwalla* and the bus conductor, the official sepoy and the garage fitter — the man on the "Phountain" bus.

Professor Sadiq has written the first modern, critical, and readable history of Urdu literature. His precursors are many, but this undoubtedly is a new beginning in the twentieth-century manner. As a layman, however, one feels that criticism is a function of the cultured life, and there have been so far too few critics and too few monographs for such a work to be entirely satisfactory. We, in India, have unfortunately no Taine or Sainte-Beuve, no Eliot or Richards, and our attempts at criticism look rather amateurish in their desire to pull down the work of others and to see beauty where there is none.

The author has treated the subject historically. His knowledge of English literature and English criticism seems to be adequate. His style is lucid and modern, without the usual nineteenth-century involutions and Latin periods, with which our schoolmasters leave a class of schoolboys duly impressed. But the book is not satisfactory because of the author's obvious desire to denigrate practically every author with devastating criticism. Valī falls between two stools, the new Urdu and the old Deccani; Sauda was not a painstaking artist; Mīr is extremely popular with the ordinary reader (like myself), but our learned author is not satisfied — the poet is "morbid, unhealthy and pathological"; Nazir "moves in a limited sphere of emotion and experience." The author's estimate of Ghālib is on the whole the best thing in the book; he rightly maintains that Ghālib was greater as a poet than as a man; and that the exaggerated praise with which he is acclaimed as the greatest of all poets in Urdu, and his *Diwan,* equated as an inspired scripture with the *Gita,* is utter nonsense.

The author's criticism spares no one. Ātish was a great genius, but he is dismissed with an inadequate page. The treatment of Iqbal is a cold knife; and even Anis is given an icy shower. The result of this saga of denigration is not pleasing. The suspicion enters the lay

mind that the whole of Urdu literature is not worth the study that students endeavour to carry on, and that the critics have, so far, vainly praised what is second-rate stuff.

A very pleasing feature of the book is the printing of Urdu verses and quotations. They are in the finest tradition of calligraphy in the subcontinent and have been reproduced photographically to perfection. The book is beautifully got up; there is a good index; and the facts regarding the individual poets and writers are given with the necessary personal details. Thus it is likely to be often consulted by students of Urdu literature.

A. A. A. FYZEE

Praxiology: An Introduction to the Science of Efficient Action. By TADEUSZ KOTARBINSKI. Translated from the Polish by OLGIERD WOJTASIEWICZ. (PWN — Polish Scientific Publishers, Warsaw; Pergamon Press, Oxford. 219 pp. 1965. 50*s*.)

The author plunges immediately into an analysis of efficient action and of how it may be achieved, which is minute to the point of tedium. For example, external work of whatever kind is said to involve some agent, some free impulse, some material, some product, some tool, some way of acting, some goal, and some result. Each concept is then further subdivided in a similar manner. So Kotarbinski continues to the end without even a moment's pause to consider if such analysis alone can reveal the secret of efficient action, any more than an analysis, say, of a painter's movements can ever reveal the secret of a great picture.

It is characteristic of the whole book that the reader must make his way through learned and obscure paragraphs, to descend suddenly into the obvious or even banal. The following from the opening page is typical:

> . . . it is possible to start from the differentiation between individual and collective action, and thus come to study not only both the specific and the geneal characteristics of efficient work done individually, and not only both the specific and the general traits of efficient work done collectively, but also (and, from the praxiologist's point of view, above all) whatever is typical of all efficient work, irrespective of whether it is performed single-handed or by a group . . . the purely intellectual solving of a problem as an instance of mental work, contrasted with digging as an instance of manual work — these, beyond question, are quite distinct kinds of active behaviour.

The author seems to be trying desperately hard to create a new science but all the proliferation of concepts, their careful if laboured definition, leads only to conclusions like this. It is as if a settler in a virgin land prepared elaborate plans for a magnificent building, gathered complex materials from all quarters and then finished by building a simple shed from spare timber in the ship he travelled on.

G. H. BROWN

CORRESPONDENCE

LIVING IN FREEDOM

Cologne, 1 September 1965

COLOGNE this summer was the meeting place of fifteen thousand Protestants — mainly German but including twelve hundred from Europe, Asia, Africa, and North America — for the "Kirchentag" Assembly. We had come together to consider the whole question of freedom from the religious and spiritual viewpoint: *"In der Freiheit bestehen"* ("Standing fast in Freedom") was our theme.

Spiritual freedom does not only mean liberty of action for religious organizations, though it may often mean that as well. It means essentially our understanding of ourselves, and our relationships with God, man, and society, so that we may seek and with increasing depth experience freedom to live as fully human persons. It makes possible release from our sense of bondage to the dark forces within us and in the world. At the "Kirchentag" the consensus view was that to "Be in Freedom," one must know the pressures upon man that limit and destroy his true freedom. These pressures may be political, social, economic, cultural, or personal ones: political oppression and denial of human rights is an obvious one, alas! in our twentieth-century world. In democratic countries with free institutions, it is false and dangerous to consider that no limitations on our real freedom exist. These restrictions are less obvious, and perhaps even more subtle and relentlessly effective because so, than those in dictatorial states. In non-communist countries (especially in Western Europe) no less than in communist states, there is cold-war propaganda which influences our attitudes and undermines our basic sense of spiritual brotherhood with those living in societies and under forms of ideology different from our own. Men who wish to live in meaningful spiritual freedom must continually be alive to this danger.

We who live in the West and strive to preserve spiritual values are aware of the pressures of materialism, of a soulless technology, and of the social-status value of the so-called "affluent society," upon our desire to live in the freedom of the spirit. In our "Kirchentag" discussions we noted that this materialism manifests itself not merely as a preoccupation with possessions and material things. It is fundamentally a danger to man in his personal relations. The more an advanced society devotes itself to production and the accumulation of "things," the less individuals count as persons: people, like products, come to be regarded as objects to be used instead of persons to be in relation with. The "I-Thou" relationship becomes depersonalized into an "I-It" relationship. In the West this especially means that to live freely in the spirit one must resist the pressures of the cult of fashion, the status symbol, and advertising.

Freedom *from* self and politico-social bondages must result in freedom *to be* for the world. For the Christian, it requires a renewal of the Church — not of the theological disputes and conflicts with those of other faiths — a sweeping away of all traditional forms that limit the spirit of Jesus Christ and hinder it from being released in the world.

Church leaders at the "Kirchentag" said that the Christian churches had to be concerned to uphold all sorts of freedom for all sorts of people, and not just religious freedom for worship and belief. Certainly the German churches in the thirties made the mistake of not resisting Hitler until he attacked their freedom, and did not protest enough beforehand against his attacks

on the freedom of the Jews, socialists, and trade unionists. A danger today is that freedom has become a mere slogan: it should be understood as the gift of God. Freedom and responsibility are inseparable: "Modern man is not so collectivized that he cannot have any personal influence," said the Secretary of the World Council of Churches, Dr. Vissert Hooft.

Dr. Hooft also said that the best way the Churches could help the world was by uniting — Roman Catholics, Protestants, and Orthodox should form one church to serve the world. One great problem in today's world was that the rich countries were still not prepared to carry out a thoroughgoing programme of social justice on a world-wide basis, and Dr. Hooft called upon the churches to speak out and act on this question.

BRIAN G. COOPER

ENDS AND SAYINGS

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

The 127th annual meeting of the British Association for the Advancement of Science opened its fifteen-sectioned cornucopia, at the beginning of September 1965, with geniality and a modest appraisal of discoveries turned to account and of problems still awaiting solution. Strongly controversial matters were not prominent, and the address by this year's President, Sir Cyril Hinshelwood, on the theme of "Science and Scientists" had an ecumenical flavour (if one may stretch the term) in his deprecation of the notional division between the followers of pure science and the technologists, and in his reconciliation of the so-called two cultures. The true scientist must combine the passion for knowledge and the enjoyment of wonder with a

> deep wish not only to know but to organize knowledge into a coherent picture of the world. Science, whatever else it may be, is a form of creative art.

He stressed the fact that the oldest problems still remained the most absorbing, despite innumerable further discoveries — "the nature of the cosmos, the nature of matter, and the nature of life" — and that, while the essence and purpose of ultimates seemed beyond the possible limits of human understanding, yet, as science moves forward, however obstructed by human perversity, there are always horizons beyond.

One statement by Dr. Magnus Pike in the general Section x bears repeating, in view of the general outcry about population explosions and demands for massive birth-control:

> Since the mid-1950s world population had increased at an average rate of 1.7 per cent, while the annual increase in food production had been 3 per cent (*The Guardian*, 3 September 1965).

That is, the human race is not, as is so often affirmed, outrunning its food supply. It is simply the latter that is inequitably distributed.

The press report of a speech by Dr. William Sargent, physician-in-charge of the Department of Psychological Medicine, St. Thomas's Hospital, London, roused protests from other psychiatrists at such crude mechanistic-chemical theories. He made the prediction that within ten years, the new drugs affecting the psychology of mental patients would halve their total number, and

that, within twenty-five years, most mental illnesses would be treated by such drugs and by physical treatment. Dr. Sargent certainly added that after these had brought the brain and mind back to normality, then the politicians, philosophers, priests, and prison reformers should take over, as to what to do with the minds. But Dr. H. Edelston, Consulting Psychiatrist to the Bradford Mental Health Services, pointed out (*The Guardian,* 14 September 1965) that while such drugs may have emergency value, there is the possibility of addiction. Further, there is the growing fallacy that "cures" can be made from outside, without a change of attitude by the patient. Symptoms may be suppressed, but the origins of the disorder left untouched. One might add that external pressures by priest or politician may not reach these either. The question of the real nature of man should surely be added to those fundamental problems mentioned in the President's opening speech, as still awaiting solution.

Dr. Albert Schweitzer died peacefully on 4 September. His reputation as one of the greatest all-round figures of the age, and the very symbol of self-sacrifice, has been both lauded to the skies, and bitterly attacked in the name of efficiency and a modern democratic approach. Between these extremist views, the leader-writer in *The Guardian* (6 September 1965) puts his finger on the essentials of the real man, and on some of the reasons for the attacks — "... he symbolized qualities which in the modern world are almost as suspect as they are rare: permanence and versatility." Theology, philosophy, music, medicine, "reverence for life," and compassion (even if the label of "paternalism" had a measure of truth), manual skill — Schweitzer made all these fields, any one of which would have sufficed a specialist's lifetime, his own, as "part of his search for wholeness."

By the age of thirty he was already widely known as a writer on philosophy and theology, as a preacher, and as an organist and interpreter of Bach. But a vow, made at the age of twenty-one, to give himself, after the age of thirty, to some kind of direct service of humanity, drove him to take up medical training, while still carrying on his other activities, and finally in 1913 he founded the hospital at Lambaréné in the French Congo. Here his feeling for permanence showed him as a conservator. He did not attempt to transform, or to treat the simple Gabonese there by the advanced standard of civilization. He simply set himself "to alleviate the rigours of a way of life whose fundamental rhythms and balances he saw no reason to disturb." He was against innovations or "improvements" that were too much out of key with the natural tribal level. His hospital, with the patients' relations living on the spot, was a place where all could feel at home, as they could not in the hygienic, unfamiliar technological atmosphere of a modern hospital. He devised, as *The Times* obituary (6 September 1965) put it, "a routine which was as much a lesson in communal living as a course of medical treatment."

Dr. Schweitzer's work is an example of meeting people's needs at the stage where they are, but it is interesting that, in the economic field, some authorities are now beginning to declare that many of the disastrous after-effects brought about by financial and technological aid to the developing countries are due to the failure to meet such a need.

Dr. E. F. Schumacher, the eminent economist, who advised the Indian Government in 1962 on development policy, made this point (*The Observer,* 29 August 1965), that the unemployment and excessive overload of urban growth from which many developing countries suffer may actually be intensified rather than mitigated by foreign aid *"as currently practised."* He

suggests, instead of the present "highly sophisticated and enormously capital-intensive technology," an "intermediate technology" with a regional approach. This would mean cheap and wide-spread workplaces established where people are, not in the urban centres that draw them in, creating massive problems of maintenance; relatively simple production methods that do not need high skills, but make full use of the labour available, with local materials producing for local consumption. He advises the slowing down of the capital-intensive mode of production, and the trying out of the humbler, more adaptable methods. The present ambitious planning assists the rich but "leaves 'the people' helpless and disheartened: it does not 'fit' into their way of life and remains outside their power of self-help." The genuine desire to help should not be distorted by snobbery for the ultra-modern technology, nor should unimaginative preoccupation with economic statistics blot out the reality of individual human needs.

It is to be hoped that Dr. Schumacher's humane and practical suggestions will be implemented as soon as possible.

THE TIBETAN SCIENCE OF HEALING

FOR CENTURIES Tibet has been known as a repository of varied branches of human knowledge and Divine Wisdom, not the least among these being her particular science and system of healing based on Buddhist psychology, yoga, and herbology. It is, therefore, gratifying to learn from a press release recently issued by the Adyar Group of Theosophical Friends (Madras 20), that a centre for pressing this valuable knowledge into the service of suffering humanity has been started in Dharamsala, up in the Himalayas. It is called the Tibetan School of Medicine and Free Dispensary, and its director is Lama Yeshe Thunden, who studied for thirteen years at Lhasa College and who has several years of practice to his credit. He and his staff have already treated about 15,000 Tibetans and 6,000 Indians, since they began functioning, in spite of several serious handicaps like lack of adequate accommodation, of machines for crushing herbs and moulding pills, etc. To increase the usefulness of the centre plans have now been formulated for building rooms to examine the patients in and for clinical work, a small hospital, and a guest-house for doctors interested in studying the system, and for providing food to the poor sick road-workers. Accordingly, the Adyar Group has appealed to the public for donations. Those who would like to co-operate in this good cause are asked to send their contributions to H. H. The Dalai Lama (at Upper Dharamsala, Himalayas), who since the very inception of the Centre has almost single-handed met the monthly running expenses, which amount to about two thousand rupees.

G. M.

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to the Living of the Higher Life

Compassion . . . is the Law of Laws — eternal Harmony, Alaya's SELF . . . the light of everlasting right, and fitness of all things, the law of Love eternal.

—H. P. BLAVATSKY

Annual Subscription

Rs. 7.00 ; 14s. ; $3.50
(Post Free)

Sample copy free on request

Vol. XXXV October 1965 No. 12

CONTENTS INCLUDE:

Of State and Government

The Wisdom of Confucius

AUM!

The Web of Destiny

The Quality of Mercy

The Best Food for Man

Educational Trends

Thoughts on Good and Evil

Consciousness After Death

THEOSOPHY COMPANY (INDIA) PRIVATE LTD.
40 New Marine Lines, Bombay 1, India